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The Missionary survey

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THE MISSIONARY SURVEY

SARAH LEE VINSON, Managing Editor.

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THE SURVEY AS A STAND-BY

—o—

WHILE at Montreat the past summer, it was not unusual to hear a remark like this: "I simply could not get along without the SURVEY." "And what use do you make of the material in it?" we would ask. And then such a variety of answers as we would get! It made us feel good to know that the SURVEY had such a prominent place in the program of the churches. But why shouldn't it? Is it not our very own, and why look around for "foreign" material when we have something of interest which concerns our very own "family"!

In the next issue of THE SURVEY, Mrs. Dorsey of Jacksonville, Fla., is going to tell you, on this page, some of the ways THE SURVEY is used in her Church. She says that not only are the articles found useful, but that the pictures come in for a big share, and have done much toward livening up meetings and creating interest.

You will not want to miss this, so if your subscription expires with this issue, be sure to renew so that you will not miss the October number.

From time to time, we hope to hear from others, telling how they have used THE SURVEY—not only in the Auxiliary, but in the Sunday School and in the Christian Endeavor meetings—both social and devotional. Let us have something from you. Show others that your Church is a live one. Single subscriptions, $1,00.—In clubs of five or more, 75c each.

Missionary Survey, Box 1176,

Richmond, Va.

—o—

HONOR ROLL FOR AUGUST

Bradentown, Fla.
Clearwater, Fla., Bethel.
Dade City, Fla.
Orlando, Fla.
Plant City, Fla.
Sandford, Fla.
Sarasota, Fla.
Tampa, Fla.
Heights
Hyde Park
Seminole Heights
Georgetown, Tex.
Edna, Tex.
Sutton, W. Va.

—o—

DON'T READ THIS

If You Have Sent in Your Renewal

An editor has been inspired, after looking over his list of delinquent subscribers, to compose the following: "How dear to our heart is the old silver dollar, when some kind subscriber presents it to view; the Liberty head without necktie or collar, and all the strange things which to us seem so new; the wide-spreading eagle, the arrows below it, the stars and the words with the strange things they tell; the coin of our fathers, we're glad that we knew it, for some time or other 'twill come in right well; the spread-eagle dollar, the star-spangled dollar, the old silver dollar we all love so well."—*The Troy Times.*

A PRAYER

(Found on the fly-leaf of the Bible of a Missionary who died in Africa.)

Laid on thine altar, O my Lord Divine,
Accept this gift today for Jesus' sake.
I have no jewels to adorn thy shrine,
Nor any world-famed sacrifice to make:
But here I bring within my trembling hand
This will of mine, a thing that seemeth small—
And Thou alone, O Lord, canst understand
How when I yield Thee this I yield mine all.
Hidden therein Thy searching eye can see
Struggles of passion, visions of delight:
All that I have, or am, or fain would be;
Deep loves, fond hopes, and longings infinite.
It hath been wet with tears and dimmed with sighs,
Clenched in my grasp till beauty hath it none!
Now from Thy foot-stool where it vanquished lies,
The prayer ascendeth—may Thy will be done!

Take it, O Father, ere my courage fail,
And merge it so in Thine own will that e'en
If in some desperate hour my cries prevail,
And Thou give back my gift, it may have been
So changed, so purified, so fair have grown,
So one with Thee, so filled with peace divine,
I may not know or feel it as mine own,
But gaining back my will may find it Thine.

WE THANK THEE:

For the helpful Woman's Summer School of Missions. (Page 663.)

For "facts which combine to make this a day of gracious and inspiring assurance for our Church." (Page 703.)

For the "One Hamlet." (Page 671.)

For the fine student body at Kobe Theological Seminary. (Page 673.)

For the two new graduates at the Girl's High School, Sutsien. (Page 688.)

That Japan is changing some of her policies for the better. (Page 667.)

WE PRAY THEE:

That Rally Day may be an inspiring day in the Sunday Schools. (Page 649.)

That help and guidance may be given the new Life Work Secretary. (Page 654.)

That the Christian forces in America may awaken to the unparalleled need and opportunity for service. (Page 701.)

That the Home Mission Study Classes may be filled with interest and enthusiasm. (Page 742.)

That as Japan put on "foreign" clothes, she may also put on the Robe of Righteousness. (Page 677.)

That we may speedily give the "Open Book" to Brazil. (Page 682.)

WORLD NOTES

MORMON SECRET TEMPLES

THE ninth secret temple of Mormonism was begun in September, 1921, at Mesa, Arizona. The site was chosen some time ago by Prophet Grant, and high dignitaries of the faith attended the ground-breaking ceremonies. The building is to cost over half a million dollars, and is to be completed within a year.

The other temples erected by the Mormons are given as follows in the order of their dedication: At Kirtland, Ohio, in 1836; at Nauvoo, Illinois, in 1846; at Salt Lake City, Utah, in 1893; at St. George, Utah; at Manti, Utah; at Logan, Utah; at Cardston, Alberta, Canada; and at Laie, Hawaii.

These temples are not used for public services but are devoted to the secret administration of endowment rituals and celestial marriage ceremonies, with baptisms and marriages for the dead.—*Missionary Review.*

FAMILY PRAYERS IN CZECHO-SLOVAKIA

THE new National Church in Czechoslovakia, is said to have over a million members. Rev. John S. Porter, of the American Board, writes of some remarkable experiences which he has been having recently with these people: "On invitation, I preached recently on a week day to a congregation of about 500 of those who left Rome a year ago.

"Most of them stood during the entire service; and there was a wretched little light, one for the whole hall. When I had finished, the priest said, 'Now show us how to have family prayers.' With the light of a candle, a few of us around the table tried to conduct model family prayers. As we finished I remarked, 'Thus did your ancestors three hundred years ago read the Bible and pray all over this land'."—*Missionary Herald.*

IMMIGRANT ARMENIANS

AMONG the new immigrants in the United States, the Armenians are claimed to be the most literate. Fifty-eight per cent of the Armenians have been naturalized, and in proportion to their number the Armenian race has the largest number of professional men, among whom are fifty ministers preaching to American congregations.—*Forward.*

RAGGED SUNDAY SCHOOLS IN CAIRO

STREET Sunday-Schools are being started by Christians in a number of sections of Cairo and the fine results clearly indicate that the Moslem children can be reached by this method of teaching the truths of the Bible. They seem to be limited only by lack of leaders and literature. One of these ragged Sunday-schools is conducted by the Christian Endeavor Society of Faggala in a district of Cairo called Bab el Bahr, where eighty boys and girls attend. The school began by one of the native preachers going to the place each Sunday afternoon and collecting a small group of children to whom he would relate Bible stories and teach a hymn. At present this school has ten classes of which four are girls and six are boys; they come from the poorest homes and thirty of the pupils are Moslems. One can hardly express the joy of the children when they see the party of teachers arriving, and the way they call each other from the homes and streets. —*Missionary Review.*

A HINDU SADHU'S PROPHECY

WRITING to *The Indian Standard* the Rev. A. Ralla Ram speaks of an interesting interview he had with a Hindu ascetic at

the Magh Mela in Allahabad where, says Mr. Ralla Ram, anyone can "feel the pulse of India." Speaking in good English the Sadhu said: "I'll tell you this, I believe the whole of India will come to Christ. Not only India, but the whole world is to be Christian one day. The Blood of Christ saves. It is a wonderful and comforting teaching. I am an old man of seventy-five. I am soon coming out openly to declare myself a follower of Jesus Christ. In my boyhood and youth I was a student in the Jamna High School, Allahabad. Let us join in the prayer of the Lord Jesus—the Lord's Prayer." —*Exchange.*

AMERICAN PLAYGROUNDS

AN American playground is to be opened at Chengtu, China, by missionaries as a means of spreading evangelization and education among the people. Caravan roads from all over the interior of Asia are said to meet at Chengtu, which is thus considered to be a strategic center of work for the recreational missionary.—*Exchange.*

DIFFICULT BIBLE WORK IN GREECE

THE only country in the world which forbids its subjects to read the Bible in their own languages is Greece. Since the return to power of King Constantine, Hellenic authorities are enforcing an article in the Greek constitution which forbids the sale or distribution of any translation of the New Testament or of the Old Testament, other than the Septuagint. Greek authorities thus make the work of Bible societies in Greece very difficult.—*Forward.*

SWEDISH MISSIONS

THE Swedish Church Missionary Society in 1920 sent out 14 new missionaries. It has now 89 European missionaries, of whom 44 are working in Africa, 37 in India and 8 in China. There were 867 accessions by baptism and the number of Christians in their missions now totals 21,244 in India and 8,686 in Africa. The work in China is very new. In August, 1921, the American Augustana Synod, the Finnish Missionary Society, the Norwegian Missionary Society, the United Norwegian Church of America and the China Mission of the Swedish Church united to form the "Lutheran Church of China." A college of this united Church is to be erected near the town of Yiyang.

The Evangelical Fosterland Foundation carries on work in India and Africa with 93 Swedish and 294 native workers. It enrolls 4,557 native Christians.

The Swedish Mission Alliance (Missionsforbundet) reports an extensive home mission work and foreign work by 85 missionaries and 538 native workers in the Congo, China and East Turkestan.—*Exchange.*

METHODISTS IN ROME

NEARLY fifty acres on the slopes and summit of Monte Mario, the highest of all the hills in the immediate vicinity of Rome, has been purchased recently by the Methodist Episcopal Church. Last October, the Methodist Collegio for boys, long established, and located at the church's Central Building in Rome, was transferred to Monte Mario. Buildings already on the property are being utilized for this purpose. Already ground has been broken for some of the buildings projected, and it is hoped that in the near future it will be able to accommodate fifteen hundred pupils.

Elsewhere throughout Southern Europe also multitudes of young men without any good religious influence, are drifting into materialism. It is to help to counteract the modern indifference and irreligion and to educate the youth for the leadership of the Christian forces of Southern Europe that the Methodist Episcopal Church is laboring in Italy.—*Missionary Review.*

EDITORIAL

THE RELIGIOUS SITUATION IN RUSSIA

RUSSIAN churches are not the first to have their wealth requisitioned by conquerors or those in power," says a bulletin from the Washington, D. C., headquarters of the National Geographic Society, in commenting upon the recent step of the Soviet Government in compelling priests and monks in Russia to hand over gold Church vessels and other valuables.

"The convenient masses of treasure held by some churches in Christendom, and pagan temples in many lands," continues the bulletin, "have ever been strong temptations to those who frankly looted as well as to the more dignified if equally efficient 'requisitioner' and the 'fixer of indemnities.'

World Famous Gems From Temples

"The ancient Egyptians and the Babylonians sacked the temples of their enemies, probably for the benefit of the kings' treasuries. Indian history tells of rich temples thrust into poverty by conquerors, grown again to wealth and again the victims of another victor. Some of these are wealthy again today, their idols gazing out through eyes fashioned from flawless precious stones, worth the ransom of an emperor.

One of the most famous diamonds in the world, the Orloff, which formed the tip of the scepter of the Russian Tsar, is believed to have been gouged from the forehead of an Indian idol nearly two centuries ago by a European soldier of fortune.

"Everyone knows how emperor Titus on the capture of Jerusalem sacked Solomon's temple and took away the famous seven-branched candle-stick. It is not so well known that when the Mohammedan Saracens invaded Rome in 846 they looted St. Peter's Church, carrying away much treasure. Even as early as 800 this Church had 1,500 pounds of gold ornaments.

Crusaders Looted Churches

"Church treasure has been taken, too, by factions within Christendom itself. After the separation of the Western and the Eastern churches, the army of the Fourth Crusade made up of Latins sacked Constantinople and took much treasure from the famous Church of Santa Sophia. In 1453 the Turks captured Constantinople and subjected this great Church to its final looting.

"Dutch churches lost their valuables when their country was conquered by Spain; many gold and silver vessels were seized during the Reformation in England and in continental countries; and at the height of his power Napoleon subjected the Vatican treasury to very heavy indemnities.

"The precious metals and the precious stones have played a part in religious observances as far back as history reaches. But the services of the Christian Church, during its early days, were conducted with the greatest simplicity. This was largely because persecution forced secrecy and this in turn made for simplicity. When the Church received official recogition near the close of the third century, however, the tendency toward ornamentation and enrichment soon asserted itself. Especially was there a tendency toward the making of gifts to churches by pious Church members and powerful patrons. Constantine, first Christian emperor of Rome, lavished gifts

on the Church of St. Peter, and later on Santa Sophia, in his new capital Constantinople. He thus had a hand in the enrichment of the two most famous, and once the two richest churches in Christendom.

TONS OF GOLD AND POUNDS OF GEMS

"The movement toward the enrichment of churches spread rapidly and was very marked by the sixth century. Altars of solid gold and of solid silver were presented to some churches. Golden chalices and plates, some of them gem-studded, came into use; and many golden images, canopies, fonts, candelabra and other articles of precious metal were placed in the churches. Later only wood and stone were permitted for the actual altar, but altar-fronts of gold continue to be used and most sacred vessels are still made of that metal.

"When the court of the then semi-civilized Russia sent out envoys in 987 to choose a religion for the country, they were most impressed by the services in Santa Sophia, largely because of their elaborateness and display of wealth. From that time the Russians have shown a tendency toward the rich embellishment of their churches. Their icons and sacred vessels are not only largely of gold, but many of them are literally covered with gems. In late years Russian Church treasuries have been among the richest in existence. Screens, reliquaries and canopies of precious metals were to be found in all of the well-to-do churches. In some of the richer institutions whole walls of sanctuaries were of silver and some floors were of jasper. Some of the palls used were practically small rugs of gems, worth a fortune.

"Probably the wealthiest of all religious institutions in Russia, and among the wealthiest in the whole world, was the Lavra, or super-monastery, at Kiev. Before the World War it had an annual income of half a million dollars and a well-stocked treasury. The second most important institution, the Lavra of St. Sergius, near Moscow, had treasure with a pre-war value of about $325,000,000. At the Cathedral of St. Isaacs, St. Petersburg, there was more than a ton of silver in the form of ecclesiastical vessels, and in addition much gold."

DR. LAPSLEY'S RETIREMENT AS EDITOR-IN-CHIEF

R. E. MAGILL, *Secretary*

AS announced in the September Earnest Worker, Dr. Lapsley retires as Editor-in-Chief of our twenty-seven periodicals and will hereafter devote himself to the preparation of the Lesson Comment and editorial writing for the Adult Quarterly and the Home Department Quarterly. These two periodicals are at the heart of our series of helps covering the Uniform Lessons and have a combined circulation of over 100,000 copies.

The tremendous growth in the adult section of our Sunday Schools has created a demand for a better class of adult lesson quarterlies than we have been furnishing. It is the judgment of the Committee that the preparation of such a series of helps warrants us in relieving Dr. Lapsley of all responsibility for the multitude of details connected with editing twenty-seven periodicals in order that he may give himself wholly to this important task.

The painstaking and illuminating expository work of which Dr. Lapsley is capable will now appear in the two quarterlies for which he becomes responsible, and we can promise our schools two helps which will be greatly improved in make-up and contents.

Dr. Lapsley has rendered the Church a service of conspicuous value during his eighteen years' connection with our Editorial Department, and students of these Quarterlies will be glad to know he is to continue his scholarly work in their interest, unencumbered by the burden of other editorial work.

The Earnest Worker will continue to

furnish a wealth of expository treatment of the lesson text, practical application of the scripture to every-day living, and selected illustrative material that will greatly aid teachers in fixing the lesson truths in the minds of their pupils.

The departmental editors will enlarge their contributions and the discussion of methods and organization problems will enlarge the reputation the Earnest Worker now enjoys of being one of the best teachers journals in America.

The position of Editor-in-Chief will be filled as soon as we can find a man in our Church who combines in one person the scholarship, the ability to teach, and the spirituality this important position demands. As stated in the August SURVEY, it is our purpose to greatly improve both the Uniform and Departmental Lesson helps, and no expense will be spared to achieve this end.

MONTREAT YOUNG PEOPLE'S CONFERENCE, 1922

REPORT OF FINDINGS COMMITTEE

WE, the young people of this conference go on record as having come to certain definite convictions;

1st. That the only life is one of service; for a life which gives time, money and self is due Him who gave His only begotten Son, that we through Him might live. Moreover, we have found that a true life of happiness can come only through such a life of sacrifice.

2nd. That the basis of character is formed through associations with Christ Jesus, and such a character is developed only by Bible study and prayer.

3rd. The insight given us into the history and doctrine of our Church by the lectures on this subject has given us a foundation for intelligent service for our Lord and Master.

Let our motto, "For Christ and the Church" be the predominating thought in our minds throughout life. We feel, likewise, that each of us when he returns to his home Church will do his best to share the good he has received from this conference with others.

PARKS W. WILSON,
President,
CATHERINE E. BRYAN,
Secretary.

OUT IN THE FIELDS WITH GOD

The little cares that fretted me,
I lost them yesterday
Among the fields above the sea
Among the winds at play,
Among the lowing of the herds,
And rustling of the trees,
Among the singing of the birds,
The humming of the bees.

The foolish fears of what may happen,
I cast them all away
Among the clover-scented grass,
Among the new-mown hay,
Among the husking of the corn
Where drowsy poppies nod,
Where ill thoughts die and good are born,
Out in the fields with God.

—*Elizabeth Barrett Browning*

Publication and Sabbath School Extension

BRANCH DEPARTMENT AT TEXARKANA, ARK.-TEX.
PUBLISHING HOUSE, 6-8 North Sixth Street, Richmond, Va.

RALLY DAY AND SUNDAY SCHOOL EXTENSION

GILBERT GLASS, *D. D., General Superintendent*

ALL readers of the SURVEY should be keenly interested in Rally Day which comes October 1. This is a very significant and important occasion for the Sunday School and for the whole Church for two reasons.

First, it can be made helpful and stimulating in a really constructive way for the whole teaching and training program of the Church. If careful and spirited preparation is made so that the membership of the Church and the Sunday School, with as many visitors as possible, are on hand for the services and a successful program is achieved, Rally Day will actually rally the forces of the Church to the Sunday School and its important work. Momentum will be gathered for progressive development during the year, and plans for better work can be launched most effectively in connection with such services.

Second, a substantial offering for Sunday School Extension will help to put the larger program of Religious Education and Missionary Service on such a basis as to justify the progressive steps which are so much needed.

Rally Day programs and supplementary material, including the Rally Day poster, have been sent to all superintendents and pastors. Preparation should be under way when this copy of the SURVEY reaches its readers.

How You Can Help

What can SURVEY readers do to help in making Rally Day a great success in regard to both program and offerings? Several things occur to mind in view of the devotion of SURVEY readers to the Church and its benevolent causes, and their interest in the enlistment and training of children and young people for the service of Christ.

First, encourage your superintendent in his plans and preparations for Rally Day. Often he will need encouragement. There may be some of the official leaders who are not enthusiastic about Rally Day, and your superintendent may feel the downward pull of such indifference. A great many of our superintendents have never fully appreciated Rally Day, and your school may have missed heretofore the stimulus and enthusiasm for service which a successful Rally Day program always furnishes. In this case you can render a real service to your own school and to the Church at large by approaching your superintendent with the suggestion that the Rally Day program be used this year, and offering to help him in the details of preparation.

Second, you can possibly help in very definite ways in drilling those who are to take part in the program and in securing the co-operation of all who are necessary for a successful Rally Day service. Sometimes the superintendent is very much discouraged and hampered by lack of skillful assistants in training those who are to take part in the program. The teachers or superintendents in the different departments are the logical leaders in this work, but sometimes these leaders are Providentially prevented from doing their part. In such a case you may be of real help.

Third, help to secure large attendance, not only of your own Church and Sunday School membership, but

of those who may be enrolled in the Sunday School because of their interest in Rally Day service.

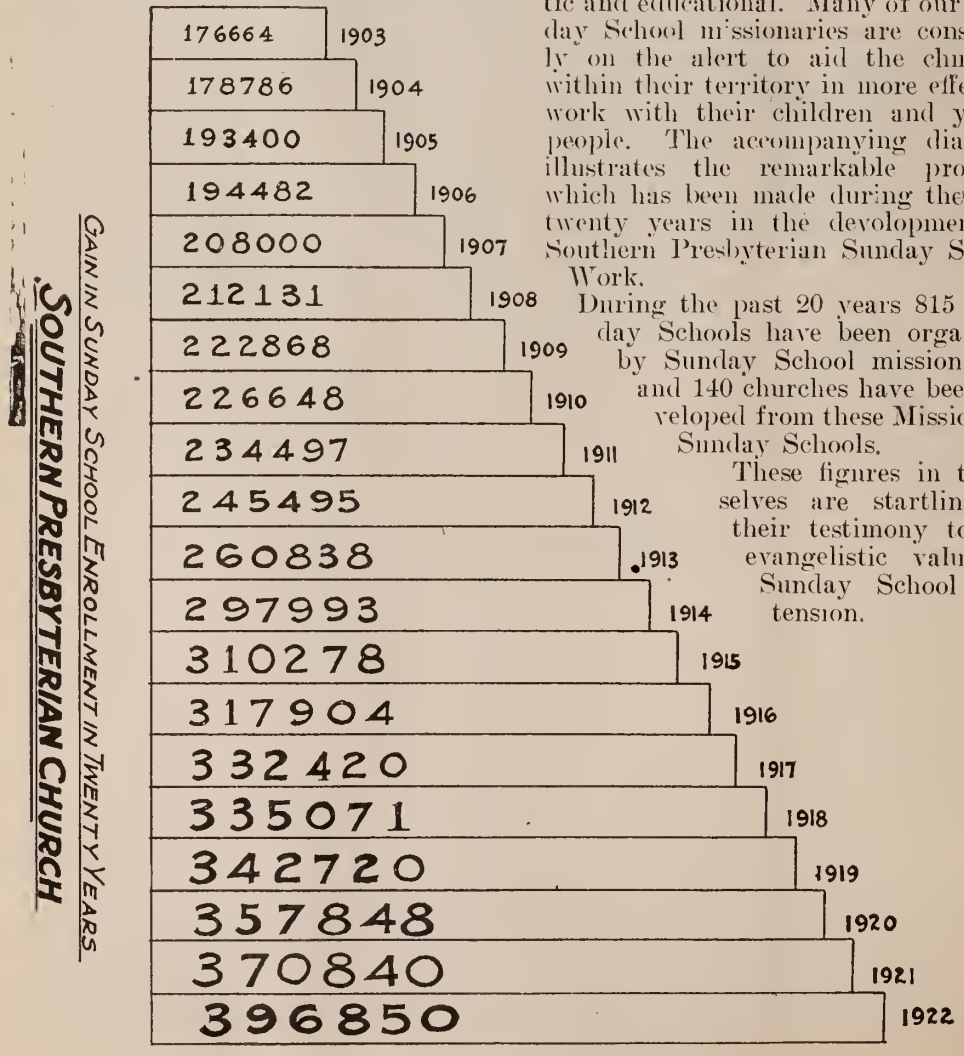
Certain items, seemingly insignificant in themselves, are very important in making Rally Day successful and in securing a good offering for Sunday School Extension. One of these is the display of the Rally Day poster four or five weeks before the day. The poster should be referred to in making Rally Day announcements and in calling attention to the Sunday School Extension offering. Every detail of the program should be carefully gone over in a conference of Sunday School leaders so that there may be no hitch in the program when finally rendered. All who are on the program should learn their parts perfectly at least two weeks beforehand, and there should be one or two rehearsals of the whole program so as to produce the best effect on Rally Day.

THE LARGER PLANS FOR SUNDAY SCHOOL EXTENSION

The Church has come to realize as never before the splendid service which Sunday School Extension has been rendering through the years. This service has been both evangelistic and educational. Many of our Sunday School missionaries are constantly on the alert to aid the churches within their territory in more effective work with their children and young people. The accompanying diagram illustrates the remarkable progress which has been made during the past twenty years in the development of Southern Presbyterian Sunday School Work.

During the past 20 years 815 Sunday Schools have been organized by Sunday School missionaries, and 140 churches have been developed from these Missionary Sunday Schools.

These figures in themselves are startling in their testimony to the evangelistic value of Sunday School Extension.



THE LARGER EDUCATIONAL PROGRAM

Several distinct forward steps have been taken during the past few years in Sunday School and Young People's Work. These steps have been imperative in view of the remarkable need for developing skilled leadership in Religious Education and Young People's Work and the rich promise of such development at the present time. The steps which have been taken and which have received the endorsement of the General Assembly on the basis of their rapidly growing success are as follows:

1. *The placing of superintendents of Sunday School and Young People's Work in each of the Synods so far as this may be practicable.* The vital co-operation of the different Synods is essential to the success of this plan. Already there are eight such Synodical Field Workers who are rendering fine service. Three additional superintendents will be secured in the near future as steps have already been taken by Synodical leaders in co-operation with the Publication Committee, and in some cases the call has already been extended. This plan is imperatively needed for vital reasons.

The personal visitation of local churches for conferences with Sunday School and Young People's leaders is necessary for the promotion of plans which have been adopted by the General Assembly. If our young people are to be really trained in denominational loyalty and enlisted in the service of their own Church they must have repeated contact with inspirational leaders who represent their own Church's program and policy. This can only be done by field workers who have charge of restricted territory, such as a Synod or Presbytery.

2. *An aggressive campaign for leadership training.* Synodical Superintendents are, of course, essential to the success of the larger plans for leadership training which have been launched by the Department of Sunday School and Young People's Work at Richmond. Such plan to include teacher training classes in every Church educational conferences within every Presbytery, and Standard Training Schools in the larger centers, with modifications of the Standard Training School program for smaller communities as soon as this can be practically accomplished.

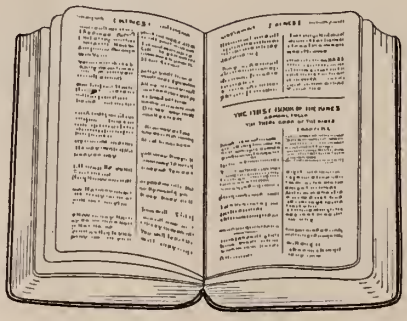
The Standard Training School is the keystone in the arch of educational policy which we expect to mark a radical turning point in the religious teaching and training work of the Church in the near future. Detailed information regarding this more advanced training program can be obtained from the Sunday School and Young People's Department at Richmond at any time.

3. *Development of the Young People's Conference at Montreat and in the various Synods* for the enlistment and training of our young people in the various forms of Church work. The Young People's Conference should appeal in a very definite way to SURVEY readers inasmuch as the leaders of Young People's Work in the Woman's Auxiliary have had a large part in developing these Conferences and are definitely associated with the Young People's Department at Richmond and with the leaders of Young People's Work in the Synods in the promotion of the whole scheme. No one who has attended any of these Conferences can fail in enthusiasm regarding them.

During the past summer there were seventeen Young People's Conferences in the different Synods, and the Montreat Conference with its attendance of 350 marked a step forward in the development of Conference programs. Undoubtedly as many as 2,500 of our choice young people received the inspiration and instruction of these splendid Conferences during the past summer. Hundreds of them committed themselves definitely to follow in the ways which God may indicate for their life service. Already there is a distinct gain in the spiritual tone and

RALLY DAY

OCT. 1, 1922



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BOX 1176
RICHMOND, VA.

aggressive service of the Church as a result of these Conferences during the past few years. What the future may hold for the Church in devotion and sacrificial service as the results of these Conferences, accumulated from year to year, will depend to a large extent on the support both financial and spiritual, which the Church gives to the larger forward-looking program which has merely been outlined above.

Will not all SURVEY readers devote their service and spiritual gifts in every possible way to the support of the Assembly's plan which is rapidly proving itself worthy of enthusiastic co-operation? An effective opportunity for registering such support will be given in connection with Rally Day and its offering for Sunday School Extension.

THE SUPERINTENDENT'S ONE-MINUTE TALK

Publication and Sabbath School Extension: The next big event in your School is Rally Day, October 1st. Begin work early; arouse interest, and make each member of your school feel that it is his job to help makes this Day a success. (See pages 649-653.)

Foreign Missions: There are a number of things in this issue which will be of interest to your school. "Costumes and Christianity" (page 667) tells some of the strange and odd adaptation of "foreign" clothes made by the Japanese; "A Trip on the 'Lapsley'" (page 681) is full of adventure; and the "matadores" which Dr. Lane tells about on page 684 kept things pretty well stirred up in their day.

Home Missions: The last paragraph on page 707 gives an inspiring war story. Tell this to your school. Make them feel that this same loyalty should be expressed in our service to the Master.

Christian Education and Ministerial Relief: Tell your school of the New Life Work Secretary (page 654) her field and duties. Read for yourself "Wanted—The Moral Equivalent of War" (page 655) and work up the suggestion given.

HIS GIFTS

Let me not weigh the gift I give or take;
Nor call one great, nor mourn the other small;
Exalt, abase myself, nor any man.
Lord, break,
Break Thou my measurements,
And put them far from me.
Take numbers, measures, reckonings away:
Leave me instead the countless Stars, the boundless Sea.
The imponderable Night, and veiled and gifted Day,
And Death benencent that waits on Thee—
Thee, Lord, whose gifts no man may mete nor weigh.
Who measureth Thy love and mercy Lord?

—*Exchange.*

Christian Education and Ministerial Relief

REV. HENRY H. SWEETS, D. D., EDITOR,
410 URBAN BUILDING,
LOUISVILLE, KY.

MR. JOHN STITES, TREASURER
LOUISVILLE TRUST CO.,
LOUISVILLE, KY.

ANOTHER LIFE WORK SECRETARY

HENRY H. SWEETS, *Secretary*

THE Executive Committtee of Christian Education and Ministerial Relief has been directed by numerous Assemblies to continue to push the work of recruiting for the Ministry and Mission Service. This is already being done in a sane and quiet way, but the results are evident on every hand. We are pleased to announce that in addition to Mrs. Hazen Smith, La Grange, Ga., and Rev. Luther M. Dimmitt of Fulton, Mo., we have just secured Miss Charlotte B. Jackson of Tuscumbia, Ala., as Life Work Secretary.

Miss Jackson was reared in the First Presbyterian Church of Tuscumbia. She graduated with an A. B. degree from Agnes Scott College, and secured a piano certificate for musical work under Mr. Joseph McLean, musical editor of our church Hymn Book, "Psalms and Hymns." She taught music for a while and for one year taught in the Woman's College, Due West, S. C. Her war work was performed as Chief Clerk in the office of the Chief Material Inspector, Air Nitrates Corporation, Muscle Shoals, Ala. After taking a course at the National Training School of the Y. W. C. A., New York City, she served two years as Student Secretary of the Y. W. C. A. at the University of Arkansas. Miss Jackson has served in the local Auxiliary of her church and as Secretary of Young People's Work in the North Alabama Presbyterial. Her work for the next year will be in the West and Southwest territory of our Church, while Mrs. Hazen Smith will labor in the East and Southeast section. *Louisville, Ky.*

DO WE ACCEPT OUR MANDATE?

Under the title of "Mandates Accepted" the New York Times recently had a striking editorial of which we give the larger part.

"The people of America have accepted non-political, educational and civilizing mandates in many parts of the world, but nowhere more generously than in the Near East. Not only have fifty millions of dollars been recently given for relief there, but a hundred millions have in the last half century been spent by American societies, colleges and other private corporations in educational and humane work in that region. As a result not only of this great philanthropic investment, but also of the greater expenditure of patient, sacrificing effort on the part of teachers, missionaries, doctors, nurses, scientists and others, there are schools all along the way back to the traditional cradle of our civilization.

"At the gate to these lands of splendorous empires of the long past stand three crowning institutions: Robert College and the Constantinople College for Women—overlooking the Bosporus—the path of Jason in search of the Golden Fleece—and the University of Beirut, between the Mediterranean Sea and the Lebanons. No colleges in America have sites more eligible or landscapes 'more delectable to behold.' But, what is of far greater consequence, these American colleges on the edge of the Orient, where the West and the East meet, have and are making the most of an opportunity to give directly to as many as thirty small nations in a disturbed

part of the earth what a hundred times their number are giving to one great nation—men and women trained for leadership not only in the sciences and the arts, but in those virtues which alone can give nations permanent foundations for homes in those lands where many have lived in nomadic tents or worshipped in movable tabernacles.

"It is through these and other institutions maintained with like purpose throughout the Near East that American ideals are presented to those peoples left in the old homesteads of the race, and are becoming 'predominant in the reconstruction of Armenia, Bulgaria, Turkey, Greece, Syria, Palestine and Mesopotamia,' as certainly and perhaps as effectively as if the Government of the United States were actually exercising a political mandate there.

"Our Government is free of any such burden. All the more reason is there for our undertaking through private means to keep these educational gates open and so continue to meet the obligations of our moral mandates."

In insisting as she does that there can be no real education that is not founded on true and pure religion and that this essential and genuine education can be acquired best in her own college, our Church assumes a "moral mandate" for them. As individual members of the Church are we not bound by this "moral mandate" through personal sacrifice and service to see that these colleges have the buildings and equipment they need and beyond all these material things the spiritual resources which shall fit them to train the leaders of the new day?

BREAKING HOME TIES

SUMMER with its moonlit nights, its rose-embowered days, its camps and picnics, its joys of out of doors, has gone and September is here.

"Frost to-night—so clear and dead still."

The girl and boy have looked over their treasures, gathered their kodak pictures and gotten down from their walls the pennants and pictures they want to take with them.

The last garments have been folded and laid away in the trunks and the boy and girl have gone to tell old family friends goodbye. For tomorrow they are off to college! The father and mother think of the faces they will miss tomorrow, of the noise they wish they could hear. Never again can it be as it used to be when the children came trooping in as the shadows of the evening fell.

But, if we who so love their radiant youth, their morning faces, their joyous ways, do but garrison them with our prayers as they go down the roads of life and youth, the voices they hear as they listen on those roads will be but the call of the Good Shepherd and it shall be well with them—and us.

WANTED—THE MORAL EQUIVALENT OF WAR

IT was the beloved William James, was it not, who said that there was a need in peace for "the moral equivalent of war?" Here is a practical way to work out one phase of it in the warfare of the church. No one forgets how the different draft contingents, as they were called to the training camps, were sent off by their home towns Every one who could, went to the station. There were lunches and flowers, music, songs and cheers, hymns and prayers and blessings—just to let them know that the folks back home were counting on them.

When the boys and girls of your Church are "called to the colors" in September, going off to schools and colleges to begin their training for the great adventure of life, wouldn't it be worth your while to have a social even-

ing for them—just to let them know the pride and joy their Mother Church feels in them, the shining hopes she has of them?

MY WORK

Let me but do my work from day to day
In field or forest, at the desk or loom,
In roaring market-place or tranquil room:
Let me but find it in my heart to say,
When vagrant wishes beckon me astray,
"This is my work; my blessing, not my doom;
Of all who live, I am the one by whom
This work can best be done in the right way."

Then shall I see it not too great nor small,
To suit my spirit and to prove my powers;
Then shall I cheerful greet the labouring hours,
And cheerful turn, when the long shadows fall
At eventide, to play and love and rest,
Because I know for me my work is best.

—*Henry van Dyke.*

COMMENCEMENT ECHOES

(*Reported by the New York Times*)

HARVARD

Cambridge, Mass., June 18.—Four hundred members of the Harvard senior class listened today to President Lowell's baccalaureate sermon, in which he charged that they think clearly, that they do not do as the crowd does, but think for themselves, and form a standard of moral conduct, and act upon it without flinching. He took for his text: "They measuring themselves by themselves, and comparing themselves among themselves, are not wise."

"Not always immediately, but ultimately, mankind is led by those whose thinking is clear, conscientious and generous," said President Lowell, "and never in its history has the world been more in need of such thinking than it is now. By now I do not mean only during the next half a dozen years, but during the period when the men who are now graduating will be in a position to exert their influence in the fullest measure.

"The problems before us are not those of our own land alone, but of the world. The great war has partly caused and partly revealed a vast change in the position of our country. It has been like a young giant boasting of his strength, yet in fact only half aware of his real force. The war and the events that followed have shown that the United States, with her resources in men and nature, has become a power unmatched in the world. Other nations are looking to it as they have hardly looked to another people before.

"It is no small thing to have power to influence the fate of all mankind upon the earth. With power comes opportunitity, and with opportunity responsibility. Our own right hand may yet teach us terrible things. Our power is likely to grow still greater in the world, and what do we want our nation to become? Shall we be satisfied with material wealth and comfort, or do we desire a higher destiny?

"If we could retain the fervor and devotion that our young men displayed in the war, and which they would put forth again in a national crisis; if we could retain that spirit in the slow, hard labors of peace; if their exaltation should never fade in the light of common day, we could be the greatest people that ever dwelt upon the earth. This is not to be achieved by men's comparing themselves among themselves, or measuring themselves by an average standard, but by living up to the best they know and measuring themselves by their own highest aspirations. Nor should such men be discouraged because they are not always understood."

NORTHWESTERN UNIVERSITY

Evanston, Ill., June 19.—Unless Americans learn "the way of life in human justice" they will die nationally as miserably as the nations that

have gone before. Chase S. Osborn, former Governor of Michigan, said in a commencement address today at Northwestern University.

"The strong of the world are accursed because they have wasted themselves physically and morally by the exploitation of the ignorant and weak. We must get onto our knees and promise to do so no more, and keep on praying and praying. Then, if we shall practice humility, justice and honesty, we shall be forgiven and shall flourish and be happy.

"Up to the present every strong nation in history has been a curse to the world. It is for America to elect now as to whether it shall be a curse or a hope and a help."

YALE

New Haven, Conn., June 18.—President James Rowland Angell of Yale delivered his first baccalaureate address today to members of the graduating classes in all departments, who filled Woolsey Hall.

Dr. Angell spoke from the text, "For unto whomsoever much is given of him shall much be required," and made his topic the demands which present society makes upon the educated American, the typical college graduate.

The exploitation of business for purely selfish uses, violations of laws which are commoner today in the United States than ever before, the relations of the sexes, resulting in the belief that marriage is less of a sacrament and more of a transient adjustment of two lives, and personal religious beliefs were discussed as of the keenest import to the young man graduating from college.

President Angell pointed out that, as a matter of course, college graduates are justly expected to possess trained intelligence, breadth of intellectual outlook and the capacity for hard work. Failure in any one of these rudimentary requirements constitutes an indictment of the education a man has received, and every institution must be willing to be judged by the success with which its students meet this test. If the latter can also bring to their life work forceful, independent personality, the stuff of which leadership is compounded, so much the better.

Of religion, President Angell said: "And yet the world has a right to expect that the educated young man will come through these troubles with a saving faith in the primordial place of righteousness and love in the world, and a reverence for the spiritual significance of personality, which after all lies close to the heart of all religion and especially of Christianity. Certain it is that no man who sees life whole, as the educated man may be expected to do, can disregard religious experience as one of the majestic and enduring forces in human life."

WELLESLEY

Wellesley, Mass., June 20.—Will man continue the master of the intricate machinery of civilization or will it prove a Frankenstein monster that will slay its own maker? was asked in the commencement day address of Raymond B. Fosdick of New York to the young women of Wellesley College today.

"Life in the future will be speeded up infinitely beyond the present. * * * Science will not wait for man to catch up. It does not hold itself responsible for the morals or capacities of its human employers. In brief, science has multiplied man's physical powers 10,000 fold and in like ratio has increased his capacity both for construction and destruction. How is that capacity to be used in the future? How can we hold in check the increasing physical power of disruptive influence? Have we spiritual assets enough to counterbalance the new forces? Can we breed a greater average intelligence? Can education run fast enough not only to overcome the lead which science has obtained but to keep abreast in the race? These are the questions upon whose answers depend the future of humanity."

General Assembly's Stewardship Committee

M. E. MELVIN, EDITOR. T. E. SIMPSON, ASSOCIATE EDITOR
413 TIMES BUILDING, CHATTANOOGA, TENN.

OUR NEW AND REVISED PRESBYTERIAN PROGRESSIVE PROGRAM

A Revision Needed. Undoubtedly we have the right program for our church. It has done more to save our benevolent causes than any other human agency. Pastors everywhere are saying: "We are on the right track—let us stick to it and push our program."

But some changes are clearly needed.

First, we must do more to make the pastor and his officers feel that the responsibility for this Program is theirs. They must be exalted and honored as the final court in our system. It will be the aim of the Assembly's Stewardship Committee in the future to convince every pastor in the church that it is not trying to run his church or shape his program. The Committee is saying to them: "Here is a Program—not an Order; you may or may not follow, amend, revise, adapt or take in full. The final authority is yours."

A Task Clearly Defined. We have been hazy in our thinking about the relationship that this Committee sustains to the task of making effective the so-called eight Objectives of our Program. Take "Life Enlistment." or "Evangelism" for example. Shall it be the business of this Committee to take steps to secure enlistments among the young people; or to actually conduct evangelistic work? Certainly this was never intended, and this haziness of thinking has been the cause of the too frequent complaint that the Stewardship Committee is trying to run the church. It is not trying any such thing; but perhaps it has appeared to be because we have not clearly outlined our task.

The Assembly already has an agency for practically every part of our Program. The Executive Committee of Education is actively in the field securing life enlistments; The Home Mission Committee is responsible for Evangelism; the Foreign Mission Committee for Mission Study classes, etc.

We are coming to see then that the task of the Stewardship Committee properly is *to Present the Whole Program to the Whole Church*, and to undertake to put through no part of it that is already the task of some other agency duly authorized. There may be now and then some task not being met by any other agency and it would be the duty of this Committee to either undertake it or assign it to others. Presenting the Program is one thing: putting it into effect is another thing. The station agent calls trains; he does operate them. The timer on the auto merely delivers a charge of gas at the right time; the chauffeur runs the car. In our case the pastor and his session represents the chauffeur. Think this through. Is there any where any agency in our church whose task it is to gather together into one unified whole the program our church is following in the home land, foreign land, educational institutions, or Sunday schools? None whatever. This, then, is an open field, and a needed work.

Next, it is the task of the Stewardship Committee to *Promote a Bible Study of Stewardship.* No other Agency is doing this nor can do it for the whole church. And yet a sense of Stewardship of Life and Possessions is the motive power we must develop. Until our people come to recognize and acknowledge their stewardship or trusteeship there will never be the

large growth in the church we are praying for and constantly expecting. The second function of this Committee then is to make every effort possible to have every segment of the organization of the church studying stewardship; every Sunday School, every woman's auxiliary, every men's Bible class, etc.

And third, the last and least important function of this Committee is to *Push the Claims of the Kingdom for Money.* This takes form in the annual every member canvass. Strange it is that our thinking people will insist on dubbing the Presbyterian Progressive Program as a mere device for raising money. Money will take care of itself when we get people to acknowledging God as the Party of the First Part and themselves as Party of the Second Part in a solemn contract in which the party of the Third Part, the human family, wait silently in sin and darkness. "Money is not the great need of the Kingdom of God, but the consecration that places money on God's altar."

And now we have the New Program: To Present the Program; To Promote Study of Stewardship; To Push claims for money. The three Points of the Presbyterian Progressive Program—revised and brought to date.

The New Departments. The last Assembly directed this Committee to restate the eight objectives of the old program. No man has ever been discovered who could get up and call them off at once. They have been restated and renamed. They are now called 'Departments." They are as follows: I, Spiritual Life; II, Evangelism and Missions; III, Christian Training; IV, Stewardship of Possessions; V, Fellowship.

Every thing the church is trying to do is classed easily under one of these five departments. They are logical, mutually exclusive, and yet all inclusive. The first starts off with the assumption that one must use the means of grace himself before he can lead others to Christ. Under I, therefore, falls every activity that has to do with the development of the spiritual life of the individual. When one has grown strong enough to walk alone he is then ready to lead others to Christ. This calls for II, and under it is listed all the activity of evangelism at home and abroad. But trained workers are needed. The woodsman with a sharp axe cuts more wood than the one with a dull axe. We need young life trained and enlisted. This calls for III. Number IV speaks for itself; the financial support of the whole church at work to save others. As to Number V—this is a new grouping. The demand is growing for a literature on the "elbow touch" in the local church; the development of the social needs of the church unit. It cannot be ignored in any complete program.

Revised Literature. To meet the needs of the above new program it is necessary to rewrite and restate our printed matter. By October first this will be ready and in better shape than we have ever had it. Our Committee will be in position to meet the needs of any church on any particular line of work. We are scanning the whole United States for the one best article on each division of the departments. Moreover, we are having written now a series of Bible studies for young people and one for the women in their auxiliaries. We have under advisement a book for men in their Bible classes on stewardship of life and possession.

A New Step for the Women. Arrangements have been made whereby every local auxiliary will study for four weeks next February, Stewardship of Life and Possessions. The date of the every member canvass has been fixed at March 18th and the four weeks prior to this all the women of the church will be engaged in a study of and praper for this fundamental task of the church.

Moreover, the President of each local auxiliary, Presbyterial and Synodical will automatically become the Sec-

retary of Stewardship. Since the Assembly's Stewardship Committee is the "clearing house" for all other "committees" of the church, and the General Secretary the officer for this "clearing house," for the same reason and carrying out the same idea, the President of the Synodical will be the Secretary of Stewardship and so on down the line. She will have the direction of the whole program and present it to her organization. This will give the Assembly's Committee a new point of contact it has never had before. The Foreign Mission Committee has its Secretary of Foreign Missions, but Stewardship has never been represented. We will now have the President herself. The U. S. A. Church has the Vice-President for this position. We go them one better again.

A New Step for the Men. The last Assembly directed this Committee to elect a Permanent Committee on Men's Work to be made up of seven men. They have been elected and their names announced. The hope is that this will gradually take over, absorb and develop the splendid work of the Laymen's Missionary Movement of our church which has done such a splendid work in the past. The work for men will be organically related to the church and under its control just as the work for the women now is. There is a tremendous power going to waste in the unorganized men of the church. We feel that this new step will mark a new epoch in our church.

We have a great church; a wonderful program; and a field of opportunity unparalled. All that we need, now is the united co-operation of all our churches. About 40% are not in step with the Progressive Program. Many of them are the smaller churches, but even so, in them there are yet large possibilities for growth. Let us keep steadily at the task. We are on the right track.

M. E. MELVIN,
General Secretary Stewardship.

IF EVERY CHURCH MEMBER IN THE UNITED STATES TITHED—

There would be something over two billions of dollars every year for the big enterprise of Christianizing the world. Sounds incredible, but we figure it this way: There are over 40,000,000 church members in the United States and the per capita income is about $500—multiply and take the tithe of it, and you get a result that is astounding. Sick little children everywhere could have proper treatment. Eighty per cent of South America's babies would no longer die before they are two years old. Fifty million outcasts in India would find new light and new life. Christianity instead of Mohammedanism would win 80,000,000 blacks in central and south Africa. In the homeland, every minister's salary should be adequate, every church could have its own parish house and community center, while as for benevolences—every great board could be increased one thousand per cent except the Board of Education and that could be increased five thousand per cent—multiplied by fifty! Go on and figure it out for yourself—the simple matter of giving a tenth of income would mean the beginning of a new world. HARVEY REEVES CALKINS in *Christian Observer.*

The Woman's Auxiliary of the Presbyterian Church in the United States

MRS. W. C. WINSBOROUGH, SUPERINTENDENT AND EDITOR
257-259 FIELD BUILDING, ST. LOUIS, MO.

A PLACE

There is a place where thou cans't touch the eyes
Of blinded men to instant perfect sight;
There is a place where thou cans't say "Arise"
To dying captive, bound in chains of night.
There is a place where thou cans't reach the store
Of hoarded gold, and free it for the Lord;
There is a place here, or on a distant shore
Where thou cans't send the worker and the Word.
There is a place where Heaven's resistless power
Responsive moves to thine insistent plea;
There is a place, a silent holy hour,
Where God himself descends and works for thee.
Where is that secret place—dost thou ask where?
Oh, soul! It is the secret place of prayer.

THE WOMAN'S ADVISORY COMMITTEE

(Borrowed from Uncle Sam's Mail Bag)

Mary dear:—

Since you and the other members of our Auxiliary want to know what this "brand new" Synodical President thought about the W. A. C., I have brought my paper and pen to the peace and quiet of the porch of the Winsborough Building, that I might gather and write you the varying impressions that have been drifting hazily through my mind concerning the other 17 of the 18 women, (16 Synodical Presidents, the Superintendent, Mrs. Winsborough and Treasurer, Mrs. McMillan) who represent the work of our Woman's Auxiliary.

On my previous visits to Montreat I have always been one of a jolly group, which had steadily increased at each R. R. junction or important towns, as delegates from other Presbyterials and Auxiliaries joined the three or four of us, who had started out from my city, until by the time our train had "climbed the steep ascent" to Black Mountain we were all well acquainted, but this time it was one lonesome woman who drove through the gates of Montreat, ready but not overjoyed at the prospect of taking up her work with the other Synodical Presidents all of whom were more or less strange to her.

The cordial greeting I received from the Chairman and one other Synodical president who were in the lobby of the Alba Hotel as I entered soon dispelled my feelings of lonliness, and it has never had a moment's return, for I have been made to feel one of them in every sense of the word.

We have spent five days of hard work and one peaceful Sabbath together, and our identity of purpose and oneness of faith have made strong the bond between us.

We accomplished a wonderful amount of work, the most important results, to my mind, being the adopting of suggestive Synodical and Pres-

byterial Constitutions, which we will strongly recommend to our organizations, that they may be to a certain extent standardized, this making for greater progress and strength in our work.

The recommendations which will go down through the Synodicals and Presbyterials to our women in the local Auxiliaries are the result of much earnest, prayerful thought, first on the part of the Committe in charge of each department, and second, of the same consideration and discussion from every point of view in the W. A. C. as a whole. Through these we hope to awaken our women to our weak points, that they may increase their efforts to strengthen them.

They call for greater consecration, deepened prayer life, more earnest study of the Word of God, and an increased realization of our responsibility towards our young people, upon whom depend not only the life and growth of our church, but to a certain extent the safety of our nation.

It has been a wonderful privilege to meet with these earnest, consecrated Christian women, who seem to have no thought of self at all, but are only intent upon giving their best service in formulating plans for advance along all lines of the battle front in the section assigned by the General Assembly to the forces comprising the Woman's Auxiliary.

In these W. A. C. meetings the Presidents of our Synodicals talk over the problems that must be solved in their work, the difficulties that arise and must be overcome, even, sometimes the misunderstanding that must be faced, (but, thank God, this is growing less each day); each has something to tell of the loyal and hearty support, given in more or less degree by the men of their respective Synods; all have plans, tried and found helpful, they wish to pass on to others. Our meeting is the "pooling place" of all plans, problems and interests, and out of it each of us gathers that which will be most helpful to the work of her Synodical.

This five days conference has also been in the nature of an "eye-opener" to me, for knowing only the work of the women of our own Synod, I did not realize nor appreciate the work being done by the women of other Synods, the difficulties they faced and the strides they have made in overcoming them.

Since hearing their reports, and entering into the general discussion which followed, each Synodical has assumed an individuality most distinct and apart, and yet most interesting and helpful. In fact this general interchange of plans and ideas, both during the sessions of the W. A. C. and between times, when two or three of us, would meet and talk over phases of our work, will prove of the greatest benefit to me in my special work as your leader, and I feel that I am coming home to you after my week's association with these earnest, purposeful women leaders in other Synodicals, better fitted for service in the office to which I have been called, not only by you dear women but by the Master, whom we are all trying to serve in our own place.

With love to each of you,

M. E. K. BRATTON.

Madison Heights, Va.

RALLY DAY!

Are you preparing to observe Rally Day
in your Auxiliary?
Send to the Office for Invitations
and Programs.

WHO IS YOUR NEIGHBOR?

What is your Auxiliary doing to better the condition of the Colored people of your town or city?

Could you do a better thing than to send a Christian colored woman of leadership to the Colored Conference? She will come home fired with enthusiasm, filled with practical plans and ready to go to work to better the condition of her people in her community.

Christiansburg, Virginia September 2-9
Tuscaloosa, Alabama September 9-16
Atlanta, Georgia September 16-23
Expenses: Board and Enrollment Fee, $10.00

THINK ABOUT IT! ACT!

For detailed information write The Woman's Auxiliary of the Presbyterian Church, U. S., 256-259 Field Building, St. Louis, Mo.

THE WOMAN'S SUMMER SCHOOL OF MISSIONS

MRS. C. R. VAUGHAN

THE Tenth Annual Conference of the Woman's Auxiliary of the Southern Presbyterian Church met July 13-20, 1922, at Montreat in the beautiful new auditorium, which is a credit to the Church and a joy to all who attended.

This Conference was in the nature of a home coming, many of the pioneers of the work gathering again at Montreat to celebrate the 10th Birthday of the Auxiliary, to praise the great Lord of the Harvest for the opportunity for service He has given them, and to render thanksgiving to Him for His blessing on their work.

There were at this Conference 725 representatives from 18 states, many from foreign countries—China, Korea, Mexico and Africa—being included in this number. South Carolina led with the largest representation with North Carolina following a close second.

A week was spent in intensive study of the Bible, Stewardship, the Assembly's Causes, Mission Study and the activities of the Woman's Auxiliary.

Miss Virginia Williams, a graduate of the Moody Bible School, now of Austin, Texas, conducted the Bible hour in a very practical and inspiring manner. The fact that women are intensely interested in Bible study was demonstrated by the eagerness with which the women looked forward to these classes.

Mrs. Alma Sydenstricker, of the Bible Department of Agnes Scott, forcefully presented the interdenominational Home Mission Study Book—The Trend of the Races. She emphasized our responsibility to the Negro race.

Mrs. William Borland very ably led our denominational Home Mission book—Unfinished Tasks.

The Foreign Mission book not having been completed, Mrs. R. C. Morrow of Mexico told of the splendid work being done in that field.

Mrs. Charles S. Shawhan of Mobile, Ala., an outstanding teacher of parliamentary law, daily reminded the women that one point of the Prebyterian faith is that things shall be done decently and in order. After hearing Mrs. Shawhan's lectures even the highbrains had to admit they would not grade one hundred per cent according to Roberts' Rules of Order, and went away with their brains busy over motions, resolutions and constitutions.

Three years ago much time and great emphasis was placed on method of organization. This year daily demonstrations were given, showing how well these methods had been ap-

plied, or model Executive Board meetings, Circle meeting, business meeting and an inspirational meeting. Many fine suggestions were brought out intermingled with funny experiences familiar to every auxiliary president.

The Pageant of Progress, written and directed by Mrs. Borland, was given on Saturday night to an appreciative audience.

The women were anxious to hear the result of the birthday parties and on Thursday night the secret was to be disclosed. While waiting for Mrs. D. A. McMillan, Treasurer of the Woman's Auxiliary, to announce the amount received, a whellbarrow with two large sacks of supposed money was rolled in by a stalwart colored man and placed on the platform. The excitement was tense until relieved by Mrs. McMillan's announcing that something more than $23,000 had been received. A storm of applause followed this announcement. One thousand dollars was then voted to Montreat Association to erect a suitable gateway at the entrance of Montreat grounds in commemoration of the organization of the Auxiliary at Montreat. Twenty-two thousand dollars were given to a pretty Japanese (?) girl to be sent to Miss Dowd to rebuild her school for Japanese girls.

Every morning at eleven o'clock and every evening at eight o'clock addresses were made, among the speakers being Dr. S. L. Morris, Dr. F. T. McFaden, Dr. Walter L. Lingle, Dr. R. C. Reed, Dr. Jos. Rennie and Mr. R. E. Magill.

Mr. Magill, Chairman of the Supervisory Committee for the Woman's Auxiliary, on the opening night reviewed in an interesting and happy way the early work of the Auxiliary. He expressed great sympathy for himself and other members of the committee—Dr. Sweets, Dr. Smith, and Dr. Morris. He stated further it was no surprise to him with such a responsibility Dr. Sweets grew grayer, Dr. Smith more bald, Dr. Morris looking like the morning after, and himself looking like a picture in the almanac!

The two sermons on Sunday were delivered by Rev. Chas. R. Nisbet, Kansas City, Mo., and Rev. L. E. McNair, Jacksonville, Fla.

The social life of the Conference was delightful, old friendships being renewed and new friendships made. Christian fellowship is one of the joys of Montreat. Mrs. R. A. Anderson delightfully entertained all Synodical and Presbyterial Presidents at an afternoon reception. The Woman's Advisory Committee entertained all representatives and all sojourners in Montreat Saturday afternoon at a beautiful reception. The social life was fostered further by group, state meets, etc., of representatives.

One feature, if not the feature that makes Montreat a power, is the spiritual atmosphere permeating the whole place. It cannot be put in print, one must come to Montreat to understand it. The day is begun by early morning prayer circles on the hotel porches, in the cottages and on the Winsborough Building porch.

At 9 o'clock every morning Mrs. Winsborough set the keynote of the day in her fifteen minute devotionals.

The Vesper Services on the porch of the Winsborough Building perhaps lingers longest in one's memory. The place is so quiet, so beautiful, so still, it seems the Creator of it all comes a little nearer as the missionaries speak at this service of those who do not know God the Father and Christ the Saviour.

It seems easier to commune with the Father in these mountains. One better understands the Psalmist when he speaks of the source of his strength. We love to think that He who made the eternal hills must be pleased that so many of His followers come to this beautiful place He has made to get strength and courage to do the work He would have them do.

The reward of a thing well done is to have done it.—Emerson.

THE CO-OPERATION BETWEEN PASTOR AND THE WOMAN'S AUXILIARY AND THE BENEFITS RESULTING TO EACH

MRS. PAUL WORKMAN

CO-OPERATION is a key-word of modern times. It is the "open sesame" to successful achievement in every line of endeavor. It spells sympathy, understanding. But more than this, it spells helpfulness of the best kind, a "working together" of two or more individuals in a common cause. Because of it, marvelous things have been accomplished, vast factories have been built, great rivers have been harnessed, tunnels dug, and mountains have been well-nigh literally "cast into the sea" to make way for the projects of united endeavor.

In church affairs, as in secular, the beneficent effects of co-operation are every day apparent. The minister, the pastor, stands supreme in the affairs of the individual church, but he is powerless, simply marking time without the aid, the co-operation of the various organizations of the church, the session, the board of deacons, the women's organizations. Working together, his church is a power for good, a veritable dynamic in spiritual and civic affairs.

Looking a little more closely into this co-operation between pastor and Women's Auxiliary, in what way does it benefit both parties and the Church as a whole?

First, as to the pastor. The co-operation of the women of the Church brings him into close personal touch with individual women, who from time immemorial, until comparatively recent years, have merely been "members of the congregation," or at best, promoters of and workers for a new church carpet or new organ. Now, with their broader knowledge of and full participation, through work and definite contributions, in the affairs of the church, the pastor has a comprehending, and therefore a valuable aid in his work. He knows upon whom to call for specific needs, whom to send on special missions. He is kept informed as to strangers, the sick and needy, and therefore, being a better informed pastor, he is the better and more helpful friend. His work is unified because all of his members are co-operating, working with him.

As to the Auxiliary. Co-operation with the pastor means more spirituality, more enthusiasm, from the very fact that the pastor is one with them and not one "over them." The frequent conferences necessary to the conduct of a great Woman's Auxiliary bring out points of view from both sides, and women, with their well-known proneness to "go off at a tangent," are restrained in their sometimes hazardous enthusiasm. Then, too, they are encouraged in the work they are trying to do along foreign and home mission lines, are directed and many times "taught" by the pastor in their mission study classes, and thus are enabled to get much more out of this study.

Lastly, as to the Church. Here lies the ultimate and the greatest benefit from the co-operation between pastor and Auxiliary. For after all, it is the benefit to the whole Church and not to the individual only which is sought. Working together, pastor and Auxiliary keep in close touch as to the needs, the "weak spots" in the church organization, and can, at a moment's notice, fall in line together to mend the breaches, making of it a stronger organization. The Church's usefulness is broadened, its spirituality is deepened, for where individuals are in close touch with their leader and working with him, there must of necessity result an uplift of spirit and a quickening of effort. Praying, watching and working together, the Church whose pastor and Woman's Auxiliary are thus united, will stand pre-eminent as a beacon light among the churches of its Presbytery and its Synod.

AMMUNITION

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Practical Parliamentary Helps. $1.00 for the set of seven leaflets, helping every mechanical part of a meeting, putting it through "decently and in order." Very popular with all women. By a woman who is authority on these things, Mrs. C. S. Shawhan, N. Conception St., Mobile, Ala.

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The Korean Village. Painted by Mrs. J. Curtis Crane, of Korea. Rented for $2.00 a visit. Proceeds go to industrial work in Korea. Write Miss Campbell, 306 W. Grace St., Richmond, Va.

FOREIGN MISSIONS
REV. S. H. CHESTER, D. D., EDITOR
BOX 330. NASHVILLE, TENN.

MONTHLY TOPIC—JAPAN

JAPAN has occupied a very prominent place in world politics during the past year and has been and continues to be one of the most important and difficult problems with which world diplomatists have to deal. She has not only come to be recognized as entitled to an influential voice in the settlement of world affairs along with the other "Great Powers," but is especially recognized as entitled to be the spokesman and leader of all the yellow races in the East.

These facts lend very great emphasis to the importance of the utmost effort on the part of the Christian forces of the world to press their missionary work, not only for the purpose of building up the Christian Church in Japan as an organized institution, but also for developing Christian ideals among the leaders of the Japanese people. Japan has always been a very apt pupil and has undergone wonderful transformations as the result of what she has learned in late years through her contact with Western peoples. Her participation in the Disarmament Conference at Washington was highly educative in the line of enabling her to understand what other civilized nations thought concerning some of her recent methods and policies in Korea and China and in Siberia, and a marked change for the better in her policy in some respects has taken place since that Conference.

There has been a strong movement in Japan calling for disarmament and the reduction of military and naval expenses during the year, which was defeated in the Parliament, but continues to be carried on by appeals to the masses of the people, who have been giving it an enthusiastic response. Although the electorate in Japan is very limited in number, it is true that the disfranchised element nevertheless exercises a strong influence on the course of events by the force of public opinion, which becomes vocal through the newspapers and through public meetings addressed by the advocates of change.

We leave the story of the missionary work of the year to be told by members of the Mission who have contributed very interesting letters published in this number of THE SURVEY.

COSTUMES AND CHRISTIANITY

MRS. S. M. ERICKSON

For what age did you wish the patterns?"

The embarrassed silence, followed by smothered giggling, forced the surprising truth home to me. These middle-aged school teachers were getting my advice about foreign clothes for themselves! Followed a long discussion and earnest consultation of the "Pictorial Review." (Let me here thank the unknown friend who sends it.) When they finally departed they carried a complete outfit of my clothing, outer and under, as a guide for their dressmaking efforts. Ten days later they were back with the news that the garments were on their way, and a gift of expensive crystalized beans in a purple tin box decorated with waddling Doves of Peace. I await with anxiety the day when I

Folks on the streets show an odd mixture of Japanese costumes and "foreign" clothes

shall meet these ladies upon the streets of our city.

And yet, I do not feel that they will be unduly conspicuous, no matter how much they may, or may not, resemble me. In the last few years there has been a great change in the costuming of feminine Japan. Hundreds of the schoolgirls are wearing "foreign clothes"; the little ones in black and white "blazer costumes," for all the world like one I had when I was ten years old. The High School girls wear blue serge middy suits, with a band of white tape ending in a bow-knot stitched around the hem of the skirt. Little boys are remarkable for their broad-brimmed hats trimmed with big silk roses and fuzzy crimson chicken feathers, and the grass green rubber slippers that they wear. These rubber shoes are the rage all over the country. They are made of clay and old bicycle tires, and they come in the colors of the rainbow. They are worn by all ages and conditions, and are a typical "Japanese adaptation" of a foreign article.

As for the men, all official and students of the higher schools, and all those who have any claim to being "swells" have long worn foreign clothing. It is not a little quaint to observe the contrasts in dress to be seen on every block of every town in the Empire. Here is a dignified gentleman with a straggly chin beard and a cane, sporting a gray "duster," its deep cape lined with green silk. He wears a derby hat, a celluloid collar and wooden shoes, and a gust of wind discloses the slightly startling fact (to a stranger) that there are no trousers over the knit underwear. Next comes a coolie in a dark blue cotton kimono with an enormous Chinese character in the middle of his back, underneath which is the legend in flowing script: A COOK HOUSE. From which we reason that he is employed at the most enterprising restaurant in town. He is followed by a youth in a golden brown sweater and black velvet knickerbockers buttoning jauntily at the knee.

A long procession of primary school boys, in gray cotton coats and trousers reaching halfway to the ankle, halts

to permit a lad on a red delivery tricycle to dash past. Bicycles wind in and out of the crowd, festooned with anything from a basket of laundry to a board ten feet long, and dividing the delivery business with the red tricycles and sundry types of baby buggy. The Tokushima jitney toots by, its sway-backed body bulging with slightly smiling, slightly anxious passengers. One old lady, violently sea-sick, limply beseeches her neighbor to tell the chauffeur that she lost her false teeth in the last paroxysm. Women shuffle along with tubs of fish on their heads and babies on their backs. Street venders, their perspiring foreheads wrapped in towels, call their wares from door to door: "O-o-o ee-ee-mo, Sah-tsoo-mah ee-mo!"

Here is a band of pilgrims in mushroom hats over bright blue veils; kimonos tuckled up to expose flaming red petticoats; white leggins, and green wristlets. They are on their way to worship the horses and the alligator at Kotohira. The country roads are full of them this bright spring weather. Ten thousand often visit the shrine in a single day. There is no admixture of the West in costume or in habits of thought. But the Leaven is working in Japan. Even as the people are beginning to wear red chicken feathers and purple rubber shoes, so their whole lives are being influenced by their contact with other lands. And just as there are many upstanding young men in natty blue serge, so there are many who have been really turned from the worship of an old white horse with blue eyes to the companionship and loving care of a Heavenly Father. What a responsibility is ours to guide them through the snares of this time of change, and to teach them the best that our country has to offer, materially and spiritually!

Takamatsu, Japan.

MARRIAGE CUSTOMS IN JAPAN

REV. S. M. ERICKSON

(FROM THE JAPAN TIMES)

THERE are many strange marriage customs in Japan. In the village of Yokota in Akita Province after the bride and groom have exchanged the nine glasses of "sake" that make them man and wife they walk together into the room where the guests are assembled and the go-between announces the completion of the marriage rites. Thereupon the nearest blood relation of the newly wedded couple carrying ink and brushes proceeds to daub the faces of all the guests. Only the bride and groom retain their natural color and the effect is most hilarious.

The reason for this custom is the courteous desire that on the wedding day at least the bride and groom may be the most beautiful persons in the house.

The bride is brought to the home of the groom carried on the back of a male relative. As they pass through the streets the go-betweens shout out "Yome Yome," and all the village folks flock out to see her. They abuse her fearfully, calling out "She is simply a filthy thing." "Dirty is no word for her." "She does not even keep her nose clean." This is supposed to drive out any conceit that she may have.

In certain localities the go-between lives with the married couple for the first three days. What a charming visit that must be for all concerned!

Marriages are fashionable in April and May in Miyagi Province. The go-between from the bride's side rides to the home of the groom on horse back. The horse is gaily decorated. On the way the village folks come out and abuse the bridegroom, calling him an endless collection of evil things. They shout so wildly that the horse

The rocky steps, bordered with ferns, grasses and flowers, lead to the shrine

bolts and throws the go-between. Meanwhile in the home of the groom great preparation for the feast is going on. As soon as the bedraggled go-between reaches the groom's house all the boys of the neighborhood begin to sing songs praising the holy state of matrimony. The day of the wedding the bride is not allowed to enter the home of her husband except through the kitchen entrance, like any other servant. She prepares tea and serves her father and mother-in-law. After this ceremony of abject submission to their authority is satisfactorily performed, then the rite of the three times three cups of sake is begun.

In Fukushima Province the bride walks to the home of the groom on the day of the wedding. As she walks along the streets clad in her robes of ceremony all the coolies of the place cavort before her in the street and make most unseemly remarks about her At the gate of the groom's home she is covered with a red paper shroud which is exactly like the cover which is used on coffins. This is a gentle hint that she is dead and all her connection with her old home ceases when she enters her husband's house. But when she enters her new home she is born again.

MARRIAGE BY CAPTURE

Marriage by capture is about as old as mankind, and its symbolic survivals are numerous enough to shock the perfect prudities of modern society. In Japan there seems to be nothing left to shock, for there is a well developed actual marriage by capture which still exists and is practiced in Oda Cori, Bitchu Province, in the vicinity of the town of Kamajima.

As always when a young man looks upon a young woman and finds her good in his sight, he sighs for her, but in Kamajima he does not need to sigh for her long. Because no sooner does his desire for her mount high in his breast than he follows her as she goes out to her work in the morning and simply takes her by force and carries her away with him to his home, carrying her over his back like a bag of rice.

The next day the girl's parents are informed of the capture of their daughter. The custom is that they at once hustle into their best clothes and hasten to the captor's house with a present of exactly one sho of rice (about a quart and a half).

When they have made the acquaintance of their daughter's ravisher if they are satisfied with him, a formal promise of ordinary marriage is made at once. But should the gentleman be displeasing to them they take their

daughter home at once. In any event, no matter what becomes of the girl the man in the case has not one word to say from the time he has stolen her from her home.

THE IDES OF MARCH

There is always a scarcity of engaged women in the Aso district in Kumamoto Province in the month of January. The women of the neighborhood steal away the bride to be and keep her with them, living alone with her secluded from the rest of the people.

In March the wedding ceremonies take place. As the happy couple is completing the ceremony of drinking the three times three cups of sake the go-between enters the room bearing a "suri-bachi" an earthenware mortar used to grind up "miso." He then walks most ceremoniously to the center of the room singing a song of congratulation. As he sings he stirs about in the mortar with the "suri koge" (pestle). When he comes to the end of his song he breaks the mortar with the pestle and scatters the pieces on the floor. This custom is observed in the home of the poor and rich alike, and the room of the ceremony is open to the gaze of all the passersby.

THE MEANEST MARRIAGE

In the Hanashima District in Shinano Province there is about the meanest marriage custom actively observed today, that I have found in the scanty literature on this subject

Just as the bride and groom have finished drink the three times three cups of sake (this is the wedding ceremony), all the young people of the village rush into the room and strip the bride and groom naked, leaving them not even a smile to facing the jeering world. Then all these practical jokers dance about crying, "Behold the Bride, Behold the Groom," until the newly-weds almost die of shame from the unmannerly exposure they have been subjected to.

The old folks say that the reason the newly-wed couple is subjected to this agonizing torture is found in the desire of the community that they shall never be able to forget their wedding night.

THE CHRISTIAN WEDDING

Christianity is changing the customs related above. The bride's registration in the groom's family is required before the ceremony takes place and instead of the nine cups of rice beer a solemn service based on the Bible is performed. Christ is cleansing the home life of Japan

Takamatsu, Japan.

ONE HAMLET ALIGHT IN JAPAN

REV. R. E. MCALPINE

SOME months ago a letter came asking us to visit a town in the moutains, as there was one man desiring baptism. Friends said that there was at least one believer there, maybe more; but all information was very hazy. Later in the spring a youth came into my study, asking instruction and literature about The Way. Replying to my questions he said he came from East Portplain, the name of the place whence the call for a visit had come. From him I learned how to get to the place, that it is far up in the mountains, that there are two believers already baptised, and several more wishing to receive baptism, one of these a sick man too ill to walk.

At last, in March, my preacher and I were able to get off for a visit to this place. Our way led over a high mountain pass, with about as fine scenery as this beautiful land can furnish; thence right on across plateau and hills, to the very backbone of this island. Straggling along a wonderful Swiss valley we found our tiny hamlet, at the very end of civilization; but the welcome we received warmed

Who will come to preach to the thousands of Japanese fisher-folks?

our hearts and rested our weary limbs; and after wheeling thirty-five miles up such steeps, we felt the need of a little cheer.

The leading Christian received us to lodge in his home as a matter of course; and the other Christian took us to see the sick man. We learned that he has been ill since he was eight years old, and that his illness turned out to be the dread scourge of leprosy. "When did you first hear the gospel?" we asked. "Five years ago, last December 5th, in the afternoon, from Mr. Kato, who is your guide today." And as we continued to inquire into his knowledge and faith, all his answers were just about that clear and definite. Though his fingers were so nearly gone that it was difficult for him to turn to the Scripture passages, and his eyes so blurred that we wondered how he could see to read, there was not the least word of complaint nor sign of rebellion at his hard lot. So impressed were we with his clear faith that we decided to baptize him at once. Later on we learned that he has become a decided power for Christ; the youth who visited me in my home, and three or four other young people having been inclined to the gospel through his conversations, as they would visit him in his illness. Thus this poor human wreck whose lot makes us shudder, has found in Christ new life for himself and a power to transform his friends.

That night when my Japanese brother had preached till after ten o'clock, it seemed to me the only possible thing to do was to speak about five minutes and allow the poor weary farmers to withdraw for sleep. Imagine my surprise then, to see them by no means withdrawing; instead they asked questions on Scripture passages, for drilling in hymn-singing, etc., right up till midnight, and then one by one the thirty odd listeners began to drift away. Next morning, as we were under promise to return home, they came bright and early in goodly numbers to sing more hymns and then listen an hour while we examined the faith of a young man asking baptism. Don't you know we rode away with hearts rejoicing! In these days when it is so difficult to get town folks to turn out at all, the simple faith of these honest country people was most refreshing.

Though it is now the season of silk cocoons, the busiest time in the year for farmers, yet a second visit two weeks ago brought us a gathering almost as large and eager as before. Three or four young men are asking for baptism and soon we hope to reap a good harvest in that tiny hamlet.

Susaki, Japan.

"Let Your First Aim be to Serve Rather Than to Get."

IN AND AROUND KOBE

MRS. F. W. MYERS

FOR this Japan number of our SURVEY I am sending enough Kobe pictures to atone for our past failures. The one with all the youngsters bearing diplomas is a picture of my kindergarten class just graduated and gone out to a heathen primary school. They were a very interesting lot of youngsters, and we can feel sure the seed sown in the Christian kindergarten is not by any means lost. With us they have heard a Bible story every day, and have done some memorizing of Bible verses and Christian hymns. They have also been taught to be neat and clean. They have learned to ask a blessing before meals. All of these things seem small, but they do count for much when you think of the odds against which we are working. Some sweet day I am going to have this kindergarten properly housed and equipped.

Graduation day at the Kindergarten

Our Union Church here for us foreigners is having a bazaar this week. We need the money, and some of the business people in Kobe need some church work to do. The bazaar seemed to us the best way to meet both needs. An American man here who is always generous to us has given us the ground floor of his hotel for our bazaar. We are making all sorts of fancy things to sell, and then home-made breads and cakes and jams,—the usual things one finds in bazaars. We have im-

Bright and happy in gay-flowered kimonas

ported some things from Mrs. Crane's industrial school in Korea. These are beautiful, and I hope will sell as well here as in the United States.

Kobe Theological School is still here and flourishing. There are twenty-one men with us, and they are a happy, congenial lot. We have four Koreans

Tennis Club—Kobe Theological Seminary

Kobe Theological Seminary

now, and they seem to fit in very well with the Japanese. The student body and faculty and wives all met here one night recently for dinner. There were forty of us, and after dinner they gave us all sorts of music,—English, Korean and Japanese,—one horrible mixture in which it was hard to tell which language and which music was the worst.

Every spring our boys have a tennis tournament with the Methodist theologues. For three years in succession ours have won, and they are getting rather proud of themselves.

Kobe has grown a great deal in ten years. The place where our school is now standing used to be surrounded by farms and gardens; but now houses are being built all around us. We are thankful to have three big lots, so we cannot be crowded very much.

We are all interested in the birthday of the Women's Auxiliary on your side of the water. Miss Dowd's school is so well known it needs no words

An interesting Japanese family

from me. I only wish every one could see the need as we do. Just one day spent in the school would suffice to convince any one of the marvelous work and the wonderful opportunities there. Moreover, it would convince any one that Miss Dowd has worked very much hampered and with no equipment. I am *almost* generous enough to say her school needs funds more than my kindergarten. When the home church has built her school, maybe it will give me my kindergarten. May the day soon come.

FROM FAR JAPAN

S. M. ERICKSON

THE STORY OF A BOOK

A SEMINARY student was in Takamatsu for his summer work. He was asked to visit a blind man. After talking to him for some time he left a copy of a little book called the "Common People's Gospel," which he urged the man to have read.

The blind man got mixed up with a geisha. The geisha are not the best women in Japan, but this woman was rather unusual in that she had attended a girls' school for three years before her parents had sold her into this life of shame. The young man wanted to give her something and so one day he passed on the book that he had received from the student.

The girl read the book and was convicted of her sinful life. She began to discourage the blind man from visiting geisha. Later she bundled up all the fine clothes that her owner had provided for her at her expense and to keep her in servitude and returned them. Then she left the quarters and notified the police that she was not a geisha any longer.

The above story is only one of many that may be given to show what a book can do in Japan. The use of literature is only limited by the funds provided. The Japanese are a great reading people. They read everything that comes into their hands. What an opportunity to advance the Kingdom of our Master. Funds should be provided to place Christian books in the public and school libraries of the land. The missionaries need more funds for tracts and newspaper work.

SOME STATISTICS

Perhaps you want some interesting statistics; In Takamatsu last year there were 30,407 men, 31,941 women, 62,349

One family and every member a Christian

people in the town, 350 net increase over the previous year, 14,303 houses, 1,544 legitimate children born, 450 illigitimate children born, 1,994 total births, 1,485 deaths, 216 people over 80 years of age.

GETTING HIS GOAT

A story is told of an Emperor during the Kyoto period who rode around in a goat cart. There were 3,000 court ladies, living in separate houses back of the Palace. The Emperor would leave the palace to call on one of the ladies, but since they all looked alike he could not tell one from another and so he left it to his goat. The ladies used to put pans of salt and salt water out to attract the goat and so vied with one another for the Emperor's attentions. This is the origin of the custom still prevailing of putting three piles of salt at the gateways of restaurants and places where guests are desired.

EMPEROR WORSHIP

Dr. Uesugi, Professor of Constitutional Law at the Imperial University of Tokyo, declares that the Mikado is the organized will of the Japanese people. The wish of the whole people can never be indicated through a majority vote but is expressed by the Emperor. The Sovereign in Heaven sent his grandsons down to Japan for the purpose of founding an ideal State on earth and willed that the grandsons' descendants should be Emperors of Japan, from generation to generation. By absolutely obeying the Mikado, who is a descendant of the Almighty every Japanese may attain to the highest virtue. As the Mikado's will does not conflict with the people's the true ideals of democracy can be realized only in Japan. Jimmu Tenno, the first Emperor, who ascended the throne in 660 B. C. said, "The world shall be our metropolis, the universe shall be our realm."

Takamatsu, Japan.

SOME KINJO GIRLS

MISS BESSIE M. BLAKENEY

PERHAPS you would think they all looked just alike—our Kinjo girls, I mean. I did too at first. From these placid serried rows of two hundred and sixty odd, how was I ever to distinguish black eye from black eye, black plait from black plait, blue hakama from blue hakama? And even this accomplished, could I ever sort out the Bamboo-villages from the Bamboo-rice-fields, Bamboo-water-falls, and Bamboo-rivers; or tag Miss

Aoyagi (Green goat) and Miss Koyanagi (Little willow) with the right names? Those first few weeks the Ito and Kato tribes were my salvation, for like our Jones and Smiths they are always with us in great numbers; and by the simple ruse of calling one of these names, I could generaly get a considerable response.

But here come two of our fourth year girls—no, they don't look alike even to me now. What a responsible position they hold in our school these dear ne-san (older sister) as the little girls say, and how they are loved and respected! But one could very easily love Mori San (Miss Forest), don't you think, with her dainty, refined features, and the ready smile that crinkles her eyes into tiny slits. She has arranged her curly hair (yes, about one in a hundred has wavy hair) just as nearly like the foreign sensei's as possible; and looking at those slender hands, with fingers so tapering that you are almost afraid they will break, would you ever think they poured sake in her father's shop? But they did, for her father was a wealthy sake merchant in a quaint little sea-port of Shikoku. There was also a little chapel in that village, and Mori San became a Christian. Then she realized that the sake business, considered so honorable by the Japanese, was an abomination to her God; and breaking all Japanese custom she defied her father by refusing to wait upon his customers, and threatened to run away if he did not give up his lucrative busness. To make a long story short, the father did give up his business, and today Mori San is a staunch little witness in our school.

The girl with her is Minamikawa San (Miss South River). "She has a heavy, hard face," I'm afraid you will say. Yes, for two years she has steadily resisted the Christian teaching and influence of the dormitory life, and the prayers of her teachers and friends. He father has the largest kaisha (house of merchandise) in Yokaiichi, a nearby town, and the

The rice fields call for back-breaking work knee-deep in water

family are strong Buddhists. But lately a great sorrow has come into her life. Her little sister, also a Kinjo student, died, believing in Christ in her heart, we trust, but without the courage to confess. Since then, it seems to me, a change has come in Minamikawa San's face. Perhaps in her heart, softened by sorrow and Christian love and sympathy, the teaching and prayers of the long months are beginning to bear fruit —who can say? But ah, we have so many, many, Minamikawa San's and too, too few Mori Sans in this beautiful country!

She has since made a full confession and has been baptized.

A tall fine girl is Kato Suzu San. She has not been in our school quite a year yet, having entered the first year Senkoka or post-graduate course last spring. From the very first she displayed a deep interest in the Christian teaching, asking questions and begging Dr. Logan for Christian literature; reading through the books in a night and returning the next morning with the request for more. Now she and her younger sister have both received baptism, and will start in their little village an ever widening circle of Christian influence whose circumference can never be measured.

The little ichi-nen-seis are cute in their new middy suits. It was a battle with the tailor to prevent the blouses from being buttoned down the back, and the skirt opened down the middle of the front, with a huge box-pleat on one side. Another difficulty lay in getting the blouses rolled up and pinned, and preventing petticoats and so forth from showing half a mile below the skirt. But behold the result! Of course the dear little idiots insist on wearing these heavy serge blouses, sometimes with the brilliant red flannel underwear thrown in for good measure, on a blistering July day when I am panting in the thinnest blouse I possess; and they ask with wondering surprise, "But, sensei aren't you too cool?" I sometimes ask at the close of a period, "Now do you want to sing your English song?" "Oh," they answer in chorus, "Ureshii kata (a happy thing!" So they sing *Jesus Love Me* in English, sing it with great spirit and fervor, though slightly off the key. But I often think, as I look down into the smiling little faces and shining eyes, that to the angels listening it is, at least, a very joyful sound.

You teachers in the home-land, how often are you received with a burst of applause as you enter your class room? The only time that I can remember to have elicited such an ovation (and I was on very good terms with my pupils too) was when it was anounced to my class that I had suddenly developed the measles. Being deprived of lady principal and English teacher at one fell swoop was joy too great to be suppressed. If our Kinjo pupils do it just to encourage their foreign senseis, it surely produces the desired effect. Of course to them at this time English is the open Sesame to untold wonders. But in the school program it is only a drawing card, and coming under the influence of these splendid Japanese Christians, the Bible teaching, the hymns, the prayers, these girls are learning far greater truths than "The book is—on—the table."

As for the satisfaction of having a little part in it, of putting your strength and effort and life where you feel satisfied it is giving the greatest good to the greatest number—well, I can only urge you to try it for yourself and find out. *Nagoya, Japan.*

MISSIONARY ARRIVALS AND SAILINGS

From China: Miss Annie R. V. Wilson, whose address after September 1st will be Ginter Park, Richmond, Va.

From Japan: Rev. and Mrs. J. Woodrow Hassell, 404 W. Washington St., Petersburg, Va.

For China: From Seattle August 5th on Steamship "Bay State" Rev. and Mrs. Charles W. Worth, Jr. The

Mrs. Chas. W. Worth, Jr. (nee Miss Grace McAlpine)

Rev. Chas. W. Worth, Jr.

friends and readers of THE SURVEY will be glad to be introduced to Mr. Worth as the son of Dr. Geo. C. Worth of China, and to Mrs. Worth as Miss Grace McAlpine, daughter of Rev. and Mrs. R. E. McAlpine of Japan. August 19th on Steamship "Key Stone" Dr. and Mrs. R. T. Shields and Miss Nettie J. McMullen. September 2nd on Steamship "Silver State" Dr. and Mrs. Geo. C. Worth; Dr. and Mrs. John Wm. Moore of Charleston, W. Va.; Rev. W. H. Hudson and Dr. Charles H. Voss of New Orleans. From Vancouver August 24th on "Empress of Canada" Mrs. M. C. McCormick; September 7th on Steamship "Empress of Russia" Rev. and Mrs. A. A. Talbot; Miss Jessie D. Hall. From San Francisco August 15th on Steamship "Siberia Maru" Rev. and Mrs. J. Mercer Blain.

For Korea: From Vancouver August 24th on the steamship "Empress of Canada" Miss Ella Graham, and Dr. and Mrs. Jas. K. Levie of Montezuma, Ga.

PERSONALIA

A note from Mrs. George W. Butler, written from her home in Goldsboro, N. C., brings us the sad news of the death at Canhotinho, Brazil, of her eldest son Dr. Humphrey Butler.

Owing to a delicate constitution, Dr. Butler never received a regular

Miss Charlotte A. Dunlap whose sailing for China was reported last month

Mrs. John Wm. Moore, R. N. (nee Miss Laura H. Venable)

missionary appointment, but on his return to Brazil after graduating at the medical college he took up the work which his father had carried on in the hospital at Conhotinho. He was there about one year before his death, during which the town took on new life and the church was refilled. As in the case of his father, patients came to him from all parts of Northern Brazil, from twenty-five to thirty some times coming on the train. He was the physician of all the missionaries and of all the foreigners and will be sadly missed, not only at Conhotinho, but in all that part of Brazil. The heart-felt sympathy of multitudes of friends will go out to the bereaved family.

Dr. Butler is survived by a wife and two children; by his mother and three sisters, and by an older brother, Geo. W. Butler, Jr., in Brazil.

Rev. Z. E. Lewis, who is stationed at Cuernavaca, Mexico, sends the following news item in regard to a recent visit which he made through the state of Guerrero:

Dr. John Wm. Moore

Dr. Chas. H. Voss

"I went for a five days' trip down into the hot country and had a delightful trip. Like my field better the more I learn of it. On the trip I preached three times and taught a Bible class on Sunday and baptized two children. Went fifteen miles back into the mountains, riding a very slow donkey with no bridle and only a piece of rope for stirrups. However, the great hospitality of the people fully repaid me for the donkey ride. It was such a joy to preach to them and they listened so attentively, even to my poor Spanish. They begged pitifully for us to stay over and preach to them again at night and sang hymns for about an hour so that we could not get away, but we had to get out for fear a storm would come up and catch us back in the mountains and keep us back there. Have several long itinerating trips on hand for the remaining months of this year, and also have a lot of work to do in Cuernavaca. Some playground equipment has just arrived and I want to get to work installing it as soon as possible."

A TRIP ON THE "LAPSLEY"

WM. J. ANDERSON

SINCE I came to the Congo six months ago, I have done more different things than I ever did in six years of my life back home. First I was transport manager at Lusambo, then to those duties were added the honor of being Station Treasurer. Then I became director of the work line, superintendent of repairs and the upkeep of the Station, manufacturer of new furniture, landscape gardener, student of Baluba, Station barber, architect, contractor, builder, brick manufacturer, surveyor, watch and clock repairer, sewing machine repairer, and, on top of it all, the humble servant of Mrs. Anderson.

And now, at this writing, I have added to the above few titles that of "Captain." Captain of the S. S. "Lapsley." Sounds big, doesn't it? But it don't mean anything, except that I have to be up before four in the morning to get firemen started. Then I go back to my cabin and sit on the edge of the bunk a while trying to wake up. But I dare not sit a long time. The firemen have to be watched like babies. They have not enough sense to be afraid of the boiler; and after long months of persistent training they still insist on firing the cold boiler as hard as their brute force and awkwardness can fire it. One morning I dozed off as I was trying to wake up, and I was aroused by the safety valve popping off at 150 pounds just one hour after the fire had been started in the cold boiler! But we are still here, and all is well.

When steam is nearly up, I ring the ship's bell for morning prayer meeting. We meet at the foot of the steps on the lower deck, and have a Bible reading, song, and prayer by one of the natives, all in the dark save for one small lantern to read by. Then things move quickly. The first whistle is blown as soon as the morning light is bright enough to see the sand banks, and the second whistle follows closely. Then the gang plank is drawn in, we cast off, and we are on our day's journey before six.

From then on, the Captain scarcely leaves the bridge. He eats his meals there, and he sits right by the control, looking out for sand, snags, etc. We have two good native wheelmen who can decipher the course wonderfully well. And we have two natives sitting up near the bow sounding all the time.

Right now the river is high, so we have practically no trouble with sand. But of course we have to wind from one bank to the other following the main channel or we would not go

very far on account of the sand. And then we are always looking out for crocodiles and hippos, too. Whenever we see a "croc" in time, and in shooting distance, we stop the engines and take a shot at it. The more we can kill the better. And if we can kill one so that the crew can get it to eat, they are a happy bunch of men, believe me! We seldom shoot at a hippo, however, because they are nearly always in the water with just their eyes and top of head showing. When one is killed in the water, it sinks and does not come up for hours. So, since hippos are not dangerous, and we have not the time to wait for a dead one to float again, we only shoot at a hippo when we see him ashore. And that I have seen but once.

So far this trip, we have had cold rainy weather most of the time and we have seen only a few crocs and no hippos at all.

This is Monday afternoon, and we have been tied here since Saturday noon, waiting the arrival of the "Reine Elizabeth," aboard of which are the Stixrud family, two new lady missionaries, and Dr. Egbert W. Smith. The boat should have been in Saturday. But what are a few days in the Congo. Time doesn't mean much to some people out here.

From here, we will proceed with the party to Luebo, then we will return with the "Lapsley" to Lusambo. In all, it will be at least a three-weeks' trip. Sounds good, doesn't it?

But all the time I am here, my work at Lusambo is dragging. I had just completed the excavation for a permanent kiln to burn bricks when I was called to take the "Lapsley." When I return, I suppose the rains will have washed all the dirt and sand back into the excavation again. But that is the way things go when there are so few men for the work.

Don't cease to pray for us.

HOW THE BIBLE FARES AT THE HANDS OF PRIESTS AND BISHOPS IN BRAZIL

REV. F. F. BAKER

THE latter part of May I started off on a short itinerating trip to visit some of the out stations of my field, and while at Campanha I was told the following story which so pointedly illustrates Rome and the Bible, that I shall pass it on to you.

Some weeks ago my aged friend, Sr. Ignacio Fernandes was passing along the streets of this famous old town, when he was hailed by a lady acquaintance who invited him into her house. She procured a large handsomely bound book which she said she would like to give him as a present. He saw at once that it was a beautiful copy of the Bible, and said to her, "Madam, by no means should you part with this Book for you have here a treasure-house of incalculable riches." He then opened the Sacred Volume which is so dear to his own heart, and showed her some of the more famous passages with which the average Roman Catholic is familiar, even though superficially, such as the Decalogue, the Magnificat, portions of the Sermon on the Mount and others. He left her admonishing her to "search the Scriptures."

A short time later Sr. Ignacio again met with the lady, who lamented that he had not taken the Bible. She said that her Bishop, Don Ferrao, had sent to get it in order to burn it along with all others that he could secure, alleging the following excuse: "The Popes are soon to meet in order to make a new edition of the Bible, (perhaps acting on Mr. Wells' suggestion) and all old copies are to be destroyed." Just another illustration to show how Rome fears the Written Word except as a sealed Book.

Yet as if in opposition to this intolerant attitude of Rome's princes toward the Bible here in Brazil, the experience of the old gentleman whom

I have mentioned emphasizes the great truth that the Gospel is still the power of God unto salvation unto all that will believe. Sr. Ignacio is truly a patriarch in Israel, whose conversion some forty odd years ago was directly caused by reading the Bible. When he married a young Christian girl, the only dowry the father-in-law could offer, was a humbly bound copy of the Word of God. This led him into the Kingdom, and for forty and more years he has been a staunch, aggressive Christian, leading others to the foot of the Cross.

Just before taking the train for home, we distributed a large number of Testaments and Gospel tracts among the crowds who had gathered at the station to embark or to bid friends good-bye, but always with the warning: "Be careful, or the Bishop will burn it." A sympathetic smile played on many faces. All seemed eager to possess a copy of the Gospel, and among others was the conductor of the train who insisted on taking two Testaments. When I inquired why two, he said that he wanted to leave one at home for his family while he was off on his run. Naturally I made no opposition.

As I journeyed homeward my heart was heavy, for I met everywhere many evidences of religion, but without the beauty and simplicity of the Gospel; many churches, but much darkness. Surely it comes about because the Bible, glorious light of God's love toward the Brazilians, is yet hated and hunted down at every turn by an intolerant Romish clergy. It is grand to have a part in making its messages known, that soon its radiating rays may shine upon this great beautiful land, from North to South and from East to West.

Varginhas, Brazil.

DR. EDWARD LANE, JR., IN BRAZIL

LIKE some men of old I have been spying out the land, and have just come back from my first prospecting trip into the interior of Brazil.

The railroad on which I traveled is one of the most crooked imaginable. The government many years ago granted a subsidy for every kilometer of road built, and to get as large a subsidy as possible, the engineers put in as many kilometers as possible. For once it seemed as if the longer a road was the cheaper it could be built. Because railroads are comparatively recent in Brazil you might imagine they were of a primitive type. They are in many places far behind American standards, but on the main lines, there are Pullman drawing and sleeping cars and good diners. All trains are provided with first and second class coaches. To ride first class you must not only have the required ticket, but must conform to certain fashion requirements. No barefooted or coatless men are allowed to ride first class. This requirement keeps many out, for the great mass of the population still go barefooted.

The section that I visited lies on a high plateau. A number of the towns have an elevation of more than 3,000 feet, and some of the scenery is the finest in Brazil. From one town called Altanopolis, which means, "High Town," there is a view that sweeps away for fifteen to twenty miles over a plain to the mountains. Possibly this great plain was in prehistoric days a vast inland lake, for the ranges all around it bear the unmistakable marks of a shore line.

Coffee, sugar and cattle raising are the chief industries. At present there is a serious crisis in the cattle business. The stock raisers bought the calves of their future herds at the height of the market during the war boom, and now that they are grown, there is no demand, for Europe is bankrupt, and the United States has more meat than it can use.

In the town of Sao Sebastiao do Paraizo, I found the Presbyterian

Church of which the Rev. R. B. Daffin is the pastor and the founder. The church is only six years old and yet it has had a remarkable development. A new church building has been put up, a Sunday school organized along modern lines, and an influential congregation gathered. There is also a C. E. society and a boys' club. One of Mr. Daffin's ideals for his church is every member a tither and an altar for prayer in every family. Over the main entrance of the church is this invitation in Portuguese, "VEM E VE," which means "Come and See," an altogether splendid motto for any church.

From Sao Sebastiao, I went to Passos, another town in the same general section of the state of Minas. You may hear much about this town in some of my future letters, so I must tell you of what I learned on this first visit. The population is over 10,000 and only one out of every five adults can read or write. The scale of living is very low. A day laborer gets only forty-five cents a day and furnishes his own food. The great majority of the poorest people in the South live far more comfortably than the mass of the population in the towns of Brazil.

The history of this place has quite a dark background of murder and bloodshed which will live for long in romance and story. Fifteen years ago the great "fazendeiros" or land owners kept as settlers on their plantations, hired assassins called "matadores," by whom they rid themselves of their social and political rivals. Of this band of outlaws many incidents are narrated. One of them attained to a fame few would covet, a record of scores of murders. Out of his career Conan Doyle could weave a thrilling detective story, and if this hunter of men put marks on his gun, he would have had thirty-three notches on his rifle, every one of them representing a human life. On one occasion when a farmer whom he was sent to shadow, came out, gun in hand, to shoot a hawk, this notorious assassin first deliberately shot the gun out of his victim's hands and then a bullet through his brains, as if to prove what real markmanship was. As with all crimes, the day of vengeance finally came. The state police authorities despairing of tracking down the assassins struck at the men who hired them. Under the guise of a political meeting the great land owners responsible for the murders were invited to the court house, and when gathered in a room were shot to death by the police. So ended the era of murder.

In this town of Passos where there is so much illiteracy and poverty and where there has been so much murder, there are seven Roman Catholic churches and two chapels. Rome has had one hundred years in which to do her work for these people, and the record is now made up, and he who wills may read it. Would a town of ten thousand that has had Protestant churches and schools for one hundred years tell the same story of crime and illiteracy?

Shortly on my return to Campinas our mission met. One of the decisions was that I should take the place of Rev. R. D. Daffin at Sao Sebastiao for one year, while he substitutes in the Presbyterian Theological Seminary for the Rev. James Smith who goes home on furlough.

My new address from May 1st will therefore be SAO SEBASTIAO DO PARAISO, ESTADO DE MINAS, which put into plain English means Saint Sebastian of Paradise. Surely that is a sufficiently celestial name.

Campinas, Brazil.

"If we are wise we never leave school."

STREET PREACHING IN CHINA

REV. M. A. HOPKINS

IT is a large town and a market day. The streets are thronged with people who have come from all the surrounding villages and countryside either to buy or to sell, or both. Wares of every kind are spread out on each side of the street and the crowd winds in and out, pressing and pushing its way through. One has to be careful not to step on the wares, most of which are spread right down on the ground itself. Loud voices may be heard as the buyers and sellers wrangle over the price. The word "money" is uttered thousands of times. What a motley, sordid, materialistic crowd! Some are in rags and some are in silks. At frequent intervals one meets the poor beggars seated by the roadside, crying out, "Sir, have mercy upon me! Madam, have mercy upon me! Do an act of charity and may you become wealthy!" And if the passerby does not heed the beggar runs in front of him and kneels down to put his head on the ground. What would you do if you heard one of these creatures, your fellow man, crying out "Help me, I'm starving to death" and you knew that if you helped him you would have all the beggars in town at your heels before you had gone a hundred feet? This is one of the problems that confronts the missionary all the time.

Now this crowd, form the picture in your mind if you can, is the soil in which you are going to sow the seed of the gospel, the sea into which you are going to cast the net. It requires no little faith to believe that your words are going to find a lodging place in that crowd. But it is not "your words" but "His words" and He has said, "My word shall not return unto me void." So in this faith you select a spot for operations—one where not too much buying and selling is going on, and where there are no wares spread out that your prospective crowd would trample underfoot; and yet a spot not too secluded, otherwise you will not get the crowd. Having selected the spot, you and your native helper stand still side by side and begin to sing a hymn, say "Jesus loves me this I know." No sooner do you being singing, then the crowd begins to assemble, and as you sing they keep coming until a hundred or more people are packed about you, crowding, and pushing, and squirming.

A crowd in China is the easiest thing in the world to get. Life is so unattractive and on such a dead level, that anything that hints at a touch of the unusual is most welcome to break life's dull monotony. A fountain pen is quite sufficient to cause a stampede. The crowd is before you. Curious eyes gaze upon you with a stupid, blank, fixed stare. Some little boys begin to scuffle. You rebuke them and then survey the crowd. There are some old men with wrinkled, furrowed faces. There are people with sore eyes, or some other ailments that make your very flesh creep. As you continue the survey you find yourself looking at a man with no nose, and only a hole about as big as a half dollar where his nose ought to be. And through this hole you see a part of the very bones of his upper jaw, and thence you look on down into his throat until your gaze, pitying and horrified, is swallowed up in the darkness of his esophagus.

Now what are you going to say to this crowd? Remember that not one of them ever heard the gospel before, and that probably not more than two or three in the whole crowd can read. How are you going to bring your message down to the level of their ignorance? With a silent prayer you begin, and in simple language try to tell of God, of man's sin, and of Christ's love which caused him to die for men. How could we preach without the cross? When one faces a crowd like this he realizes that his

only message is the cross. "In the cross of Christ I glory."

No philosophical reasonings will help that crowd. No crossless theology will avail. You can't make them understand it. Christian Science won't help you. Imagine telling that noseless man that he has a nose instead of a hole in his face? The man without the old time religion is lost before a crowd like this.

After preaching a while, you stop before you lose the attention of the crowd and the crowd itself, and give out some tracts. Eager hands are stretched out to get a tract. While you are giving these out the people in front will ask you many questions, but rarely one about religion. When you have given away a few tracts you then offer to sell some booklets, and to induce people to buy you offer to give a picture card with some gospel message on it to each one who purchases a booklet. You know if a man will pay for a thing, even though it be only a cent, he wants it and will probably read it, or get some one to read it to him. By this time your crowd is about all gone and you retire into a tea shop where a few will follow you and you can talk with them personally about the gospel. This is the most hopeful part of the street preaching.

The crowd is all gone and you are ready to leave.. You will probably never see them again. And some of them, nay most of them, will never hear the gospel again. How helpless you feel! *Sutsein, China.*

PRESBYTERIAN UNION IN CHINA

REV P. FRANK PRICE

THE past three weeks have been consumed with three meetings all held in Shanghai, one succeeding the other and all important and absorbing. I will try to tell you of these in three successive letters.

The General Assembly of the Presbyterian Church in China convened on April 22nd. This was the first fully constituted Assembly. The Provisional Assembly had been held in Nanking in 1918. At this meeting in Shanghai I preached the opening sermon on Matt. 21:42—"The stone which the builders rejected, the same is become the head of the corner. This is the Lord's doing and it is marvelous in our eyes." Rev. T. H. Sie (Say), a pastor from Ningpo and the son of a former pastor, was elected Moderator. The Assembly took up routine and special business, the special business being the proposed plan for union with two Congregational bodies, the London Mission and the American Board and the formation of a Home Missionary Society and such matters.

Before the action on the wider union could be decided the time came for the Conference Union, and the General Assembly after meeting on Saturday night, on Monday, Tuesday and Wednesday adjourned until the following Monday, on which day its business was completed. It was decided to accept a plan of union with other bodies subject to the approval of two-thirds of the strictly Presbyterian Presbyteries. I say "strictly Presbyterian" because in Kwangtung, Fukien and Hupeh there is already local union with other churches, especially with the two Congregational churches referred to, so the whole situation is complex and anomalous.

The Assembly at its first meeting in 1918 had taken steps looking toward the organization of a Home Missionary Society. That action was largely instrumental in stimulating the formation of the Chinese Home Missionary Society in Yunnan, which is supported almost entirely by Chinese funds and is a live organization. The Assembly took action at this meeting either to unite with the Yunnan mission or to form a separate mission of its own.

This meeting was the culmination of years of effort. For fifteen years

there was a federal council of the Presbyterian churches, twelve in number (the twelve tribes) and this federal council was finally merged into a Provisional Assembly on the basis of the Scriptures, the Shorter Catechism and the Presbyterian form of government. In membership it is the largest denomination in China and is the second in the perfecting of its national organization, the Episcopalians having preceded us.

I feel personally very grateful for this consummation for it has meant hard work, and has been for a long time a sub-conscious mental burden. And I know you will pray that it may be a true church of God witnessing for the truth. It proposes to take in other bodies on the basis of evangelical religion and the Presbyterian form of church government, but this is another story.

During the strenuous days in Shanghai the most interesting and restful function was the Presbyterian dinner held one evening during the National Conference. Some 200 Presbyterians, American, British, Irish, Scotch, New Zealand, Canadian and a few Chinese were present. Dr. Chas. R. Erdman of Princeton, whose visit has been a blessing, presided as toastmaster, in which position he excelled as he does when he teaches in the class room or preaches from the pulpit. There was a perfect avalanche of wit and humor, a feast of reason and a flow of soul, a very oasis amid the desert of debate on vexed questions, with bi-lingual interpretations.

One of Dr. Erdman's stories was concerning a man who rushed up an elevator into a room filled with people and began to make a speech to a surprised company, when one of his auditors arrested his flow of eloquence by arising and saying, "Hold on there, that speech belongs on the third story above." This letter is written after a busy morning and two committee meetings over lunch time dealing with the city evangelistic work, and my thoughts are not flowing as fast as that other fellow's, but I hope that my message will not reach the wrong audience.

MY FIRST YEAR IN CHINA

Miss ALMA L. HILL

IF I had only foreseen the real joy and happiness I was to experience during my first year in China, I should have been even more eager to come than I was, despite the fact that at the time of leaving I felt as if the greatest of honors was conferred on me—in giving me an opportunity to come as a short-term missionary.

To the inexperienced sea voyager, nineteen days on the ocean, the splendid service given by the hundreds (?) of servants on the boat, the wonderfully good and attractive meals, the pleasant passengers that soon become as old friends, the deck promenades and games, the music of orchestra, piano and victrola, the thrills of watching out for porpoises and whales—the grand and glorious three stops in Japan weher one gets the first 'rickisha ride and sees the whole population walking around on little wooden bridge shoes. Oh, this is inexpressibly exhilarating.

But China—dear old China—how interesting she is! After a year here, the novelty has by no means worn off, which, by the way is a most salutary tonic to strengthen one for the duties one has come to perform. I have seen a few of the most noted cities and find them all so different and yet each is intensely interesting. I was so surprised to see Shanghai *so* American with its street cars, autos, electric lights, department stores, etc., and yet so full of 'rickishas, coolies and beggars. China is besieged *everywhere* with beggars.

But Soochow, my China home, is where my heart is at present. The

missionaries here at my station vied with each other in giving me a hearty welcome. I believe Miss Sloan, acting principal of "Geo. C. Smith Girls' School"—*my* school—even gave a holiday to allow two teachers to meet me in Shanghai! Even the Chinese gatemen at our station ushered me in with a big blast of fireworks! Wasn't that sufficient to make me feel as if I were a princess.

The wonderful view I get from my window is still entrancing. Just outside our compound big Chinese sailboats are constantly passing on the Grand Canal; the Station is surrounded by lovely little farms that are as pretty as any landscape gardening I ever saw and the lovely blue hills in the distance give a most effective background for two of the prettiest pagodas in China.

Still all this, this interesting old, city practically in the same condition it was two thousand years ago—its narrow, dirty streets, its millions (?) of dirty children, its streets infested with beggars—all this is sufficient to command any one's interest. But the best feature of it all is this splendid school of real consecrated Christian teachers and real joyous, happy, intelligent girls. Surely no teachers on earth ever got more real joy out of their work than the "short-term teacher" experiences here. The girls have such beautiful manners, they are so affectionate, they are so studious and responsive and eager to learn.

To one who has been brought up in a Christian home, and always in a Christian environment, it is appalling to see what heathendom inflicts on its votaries. Here, we see a wonderful change come over our girls who come from heathen homes. The Christian religion brings such floods of joy into their lives that they not only give expression to it in the light of their faces and in their intercourse with their teachers and their school mates, but they begin at once to bring the others to Christ. A certain group of girls—a prayer group—have been so active in talking with the other non-Christians and have been so fervent in their prayers that they have been provided a room in the Teachers' Home where they can carry on their work unmolested. Of course, this room is open to all the girls of like spirit.

The splendid Christian training the girls get here is certainly very marked as it is bringing such splendid results. Not only are they being made familiar with the teachings of the Bible, but they conduct group meetings such as Sunday Schools, Y. W. C. A., Christian Endeavor meetings, but on Sunday afternoons a few of them accompanied by a teacher go out and preach on the streets. Ten girls went out yesterday afternoon and *every one* of them talked. Two of three of these girls were not more than thirteen years old.

But this article is too long. I must say that I am very, very thankful to the Nashville Committee for giving me this splendid opportunity to see some of the missionary work in China and to give my mite of service.

Soochow, China.

THE GIRLS' HIGH SCHOOL AT SUTSIEN

MISS MAIDA I. MCCUTCHAN

I WISH you could have been present at the commencement exercises of our Girls' High School last Tuesday. For weeks everybody had been making preparation for this the one big event of our school year. The weather was perfect, a very important item since the exercises were held in the Junkins' yard, the only place on the compound that is large enough for such a gathering. The program consisted of chorus songs, organ solos, drills, action songs by the little folks, essays by the graduates, a few words of exhortation by the Chinese Pastor, and the distribution of diplomas, cer-

Girl's High School, June, 1922

tificates, and prizes. The drills are always enjoyed by the audience, so this year we had two, a dumb bell drill, and a wand drill. The latter was given by thirty-six of the older girls. The wands were covered with five-color paper, the colors of the national flag, and the ends decorated with paper flowers.

There were two graduates, both of them Ts'ingkiangpu girls. One of them, Wang Ging Rung, is Miss Jessie Hall's protege. Miss Hall has helped her through school, and now she is to teach in the Girls' School at Tsingkiangpu and return the money Miss Hall has loaned her. The other girl, Tung Tsai Yuin, is one of those for whose conversion I asked the prayers of friends at home some time ago. She was baptized on Easter Sunday, and I hope she is one of the Lord's own. She needs your prayers more than ever now, as she goes back to a wealthy heathen home.

Will each one of you who reads these lines pray that these girls may both make useful women in our Master's service, first winning their own families to a knowledged of the Truth?

(In this picture of our student body the two graduates are seated on the lowest bench in the center of the picture, with their diplomas in their hands. Just behind them on the next seat are two of the lady teachers, and behind the teachers Mrs. Junkin and myself are standing.)

As we look back over the school year just closed our hearts are filled with thanksgiving for our Father's many mercies. Two cases of serious illness were restored, and we were spared any epidemics of contagious diseases; in spite of the famine prices of food we were able to keep the school open, only curtailing the length af the term by one week; through some severe trials the Lord has been very near with His blessing, hearing us when we cried to Him in the hour of perplexity, and difficulty.

As these school girls have scattered to their home I am praying that each one of them may be a Light-bearer, bringing to some darkened soul in her own home or neighborhood the message which she has heard, the Chris-

Ling Yu Hsuen, graduate of Girl's High School, Class of 1921

tians, especially, telling others of the Savior whom they have learned to love. As I give the examinations in the Primary Bible classes, and see how much head knowledge of the Gospels and of the way of salvation even some of the first year children have gotten, my heart yearns to see them come to a real heart knowledge of the Savior's love, and a vital experience of personal salvation. Will you not pray with us for a real revival in our midst as the fall term opens in September?

Perhaps among my readers there are young people who are hesitating about their life work, shall it be a professional or a business career, shall it be society or the home? Oh! will you not turn your back on whatever is not the Lord's leading, asking Him to take your life and use it in that place where it will bring in the biggest returns in souls saved for His glory? These Chinese boys and girls need the brightest and best of our American young men and women as teachers and pastors, as spiritual advisers and living examples of the power of Christianity. Will not *you* help to supply that need? May our heart song ever be "I'll live for Him who died for me."

Sutsien, China.

MOVIES IN KOREA

MRS. M. L. SWINEHEART

SEVEN Korean women in snowy white dresses, and an American missionary started out for the "movies" yesterday,—and this is the way it was. We didn't buy tickets and sit down to enjoy a happy two hours, but we posed for a film. The angels turned the camera upon our little play, and some day you Americans may see it thrown upon the screen—if there are movies in Heaven.

The plot of the play as acted out that Saturday afternoon was a deadly earnest effort to gain recruits for the Master. Scene first was laid in the assembly room of the Chunju Bible School building, where a barrage of prayer was thrown before the volunteers as they divided into companies for the advance.

As the players wound down the path before the school, to the river, their full white skirts rippled and flapped gracefully about them in true movie style A moment we paused at the foot-bridge to take in the loveliness of the clear water, and the green stones beneath. A hundred women crouched at the water's edge, washing red, and green, and purple and blue garments. The rythmic pounding of their heavy clubs upon the smooth rocks was like the sound of an advance of cavalry.

Beyond the West Gate Church we followed a crooked street, and two of

us entered a bamboo gate. In that instant we were in the enemies territory. A woman, portly, self satisfied, and content took a pipe from her lips long enough to invite us to enter her home. Our shoes were left at the door, and one of us curled her knees and ankles beneath her skirts and bowed gracefully before the hostess, and her three daughters-in-law. The other screen artist made a little grimace as she wondered, devoutly, why the Lord didn't make missionaries out of india rubber, so they could sit upon the floor in some comfort.

The sharp shooting began with a volley from the missionary.

"This is a warm afternoon, and I have come a long way with but one purpose. You have a soul, and I have come to tell you how that soul may be saved to a life everlasting."

The hostess took the pipe from her mouth and asked, "How old are you?"

"I'm some age," answered the missionary. "But now let's talk about a world after this one. You know there is another world."

"Perhaps"—laconically. "How many sons have you?"

"Not one." A sudder swept the Korean household.

The missionary began again. "What becomes of the body after death? You know that."

"It decays in the earth."

"And the soul? Where does it go?"

"Into the air. I don't know much about it, but I know my sons are obedient boys, and they will worship my spirit and feed it, and I shall not wander and wail in unhappiness like women who have no sons."

"Truly," said the missionary, "you do not know much about it. God is your father. He made you, and gives you every blessing you enjoy; but his enemy the Devil has been the cause of every sin you have ever committed, and because of his power over you, you have become a 'thrown away person.' When you die, your soul will return to God, but it cannot enter Heaven because God is perfect and holy, and nothing that is touched with sin can be where He is. But I can tell you how God forgives sin and takes it away."

The Korean Bible woman took up the story here, and the black eyes of her hearers snapped as their minds took in the only truth that this world is sure of.

The missionary felt her own heart burn within her as she listened again to the old, old story, and she bowed her head a moment in earnest prayer that God would make a way into these hearts, and that this woman and her household might become Christians.

Three other homes were visited that afternoon, and three times more was the story of Christ's redemption told, —and then the preachers turned homeward.

As they neared the Christian Boys School a game of American base ball was in full swing. Our boys were playing the boys of the Japanese school. Chasiggie was at the bat, and enthusiastic rooting came from the bleachers led by Nom Kiew, Changsegie, and the others of the school. These Korean boys wore white trousers and shirts cut more or less after the American style. Their caps, of course, were worn back to front, and they were rooting in good English as she is Koreanized.

One enthusiast—*Paoulii*—explained the whole game to the missionary. He threw in plenty of invectives at the "Oug-Pie" and it was some time before the missionary realized that he was talking about the Umpire!

This Umpire was a Japanese, and he umpired that game dressed in a kimono! I'll leave it to you if this was not funnier than any real movie.

Chunju, Korea.

A single talent which one can use effectively is worth more than ten talents imprisoned by ignorance.—Marden.

A COMMUNICATION FROM THE COMMITTEE OF REFERENCE AND COUNSEL

TO MISSION BOARDS HAVING WORK IN JAPAN:

OUR Committee of Reference and Counsel has recently received letters from Mr. S. E. Nicholson, Associate Secretary of the National Council for Reduction of Armaments, an organization which has as its object the stimulation of interest in the reduction of armaments in all nations.

Mr. Nicholson is a very earnest Christian man, and has been for years a member of the Board of Foreign Missions of his denomination. He reports that one of the difficulties found among the leaders of public opinion in the United States has been a fear on the part of leading men that Japan will not keep her obligations and that the militaristic spirit in Japan affords ground for the popular distrust of Japan as a nation, especially in regard to her military program. Mr. Nicholson is of the firm conviction that the best way to improve the situation in Japan is to greatly increase the work carried on in Japan by the different Foreign Mission Boards, and he has requested that a communication to this effect be forwarded by the Committee of Reference and Counsel to the Boards working in Japan.

The matter was taken up by the Committee on Missions and Governments and then by the Committee of Reference and Counsel, and I have been authorized to transmit to the Foreign Mission Boards at work in Japan the following, which is taken from Mr. Nicholson's letter:

"Japan has within a few years come to be not only a leading nation of the world, but at the same time, justly or unjustly, has become a sort of international bogy of wide-spread suspicion. We do not share this suspicion, but nevertheless Japan's course so far as international relations are concerned is decidely problematic in the minds of many statesmen both here and abroad.

"Undoubtedly Japan has great possibilities for weal or woe, so far as international relationships are concerned. Undoubtedly, also, the suspicion referred to above arises from two general causes: first, the militaristic attitude of Japan in recent years in building up a great navy and in her attitude toward Korea, China, and Russia more especially; in the second place, the fact that the national religion of Japan is still decidely heathen, and that the Christian religion can hardly yet be said to have influenced governmental activities in any very large way, puts Japan for the time being at least in a somewhat different class from the other great civilized countries. This naturally helps to develop a question mark in the minds of many statesmen as to what Japan is likely to do in the future.

"From our standpoint, I am not even suggesting that Japan is not to be trusted, but all statesmen will agree that the dangers coming from Japan as a heathen nation will be greatly lessened and practically obliterated to the extent that she can become thoroughly civilized, which is to say Christianized.

It seems to us, therefore, that if the various denominations can increase their missionary activites in Japan for the next ten years or so, and if they can co-ordinate their activities more definitely in some such way as was attempted a few years ago in Mexico, a double purpose will be served: first, the Japanese people would be brought more speedily under the influence of Christian teaching and the preaching of the Gospel; and, second, these missionary activities would be contributing in a large way towards the safeguarding of international interests and the better security of the peace of the world."

In accordance with the action of our Committee of Reference and Counsel, the above is transmitted to your Mis-

sion Board for such consideration and action as, in the judgment of the Board, may seem wise.

I shall be under obligations if you will kindly acknowledge this letter.

Sincerely yours,
F. P. TURNER,
Secretary, Sub-committee Missions and Governments.

COMPARATIVE STATEMENT FOREIGN MISSION RECEIPTS

FOREIGN MISSION RECEIPTS

Receipts applicable to Regular Appropriation—

July	1922	1921
Churches	$ 59,771.00	$ 55,607.42
Sunday Schools	2,031.57	991.75
Sunday Schools—Japan	3,088.45	
Sunday Schools—Educational		2,222.18
Societies	11,589.23	9,244.97
Societies—C. E. Missionaries	59.70	20.20
Miscellaneous	2.00	1,341.15
Miscellaneous	3,929.47	1,341.15
	80,471.42	69,427.67
Legacies	11.75	231.42
	$ 80,483.17	$ 69,659.09

Four months, April 1, to July 31, inclusive—

Churches	$164,448.30	$203,631.59
Sunday Schools	4,700.62	3,453.98
Sunday Schools—Japan	12,607.90	
Sunday Schools—Educational		9,568.90
Sunday Schools—Miscellaneous	101.97	232.64
Societies	33,667.74	43,021.43
Societies—C. E. Missionaries	1,135.16	431.87
Societies—Miscellaneous	9.00	
Miscellaneous Donations	10,939.42	13,323.00
Miscellaneous Donations Sundries	26.54	
	227,636.65	273,663.41
Legacies	2,183.64	2,524.94
Total Regular Receipts	$229,820.29	$276,188.35

Initial appropriation for year ending March 31, 1923	$ 1,206,912.08
Deficit March 31, 1922	251,704.49
	$1,458,616.57

Receipts for objects not in regular budget	$50,461.51
Appropriations for objects not in regular budget	$50,461.51

Nashville, Tennessee, July 31, 1922.

EDWIN F. WILLIS
Treasurer.

A Bible Class of Normal School Students

HIDDEN TREASURE

1. Policies changed for the better, who, and what did it?

2. An urgent call to increase our mission force in Japan, why?

3. Some things the kindergarten children learn, what are they?

4. Ten thousand visit a shrine in a single day, where?

5. Who said, "The world shall be our metropolis, and the universe shall be our realm?"

6. How did they "get the Emperor's goat?"

7. How do they marry in Japan?

8. What did "the book" do for the geisha girl?

9. "All I know is my rice," are there others whose only knowledge is their rice?

10. Some titles and "Captain," who, and what are a few of his duties?

11. The joy of service not abating. Whose?

12. Seventy miles on a wheel in answer to an urgent call. What did the missionary find?

13. What was the Priest's excuse for burning the Bibles?

14. What ended the "era of murder" in Passos, Brazil?

15. How would you preach Christ to an ignorant crowd of Chinese, who have never heard of Him before?

SENIOR FOREIGN MISSION PROGRAM FOR SEPTEMBER 1922

Arranged by Miss Margaret McNeilly

Topic—Japan.

Doxology.
Lord's Prayer in concert.
Minutes.
Roll Call—Answer with an item of missionary interest about Japan.
Business.
Solo—Selected.
Scripture Reading—I Cor. 1:17-31.
Prayer.
Quiz—Hidden Treasure.
Hymn—Jesus Shall Reign.
Topical—Monthly Topic
In and Around Kobe
Costumes and Christianity
Strange Marriage Customs in Japan.
One Hamlet Alight in Japan.
Prayer for Japan's needs.
Hymn—Selected.
Close with sentence prayers.

Suggestions

The topic "In and Around Kobe" should be given to several members, each giving a paragraph.

Also in "Strange Marriage Customs in Japan," let each of several members give a custom.

Pray earnestly for Japan, that Christ may be accepted by those in positions of influence, that Japan may be a power in the Orient for Christ.

THE JUNIORS

CHRIST FOR JAPAN

(To "America.")

"Christ for Japan we sing,
Japan to Christ we bring,
With loving zeal;
The poor and them that mourn,
The faint and over-borne,
Sin-sick and sorrow-worn,
Whom Christ doth heal.

Christ for Japan we sing,
Japan to Christ we bring,
With fervent prayer;
The wayward and the lost,
By restless passion tossed
Redeemed at countless cost,
From dark despair.

Christ for Japan we sing,
Japan to Christ we bring,
With joyful song;
The new-born souls whose days
Reclaimed from error's ways,
Inspired with hope and praise,
To Christ belong."

—*From All About Japan, Brain.*

FROM BONDAGE TO LIBERTY

By MARY B. GRIFFITHS

OH, but it was dark,—pitch dark! The young mother shivered as a sudden puff of wind rustled the leaves overhead and caused the branches of the great trees to creak, and she drew closer to her the babe asleep on her back.

Eleven slow, distinct strokes on the great town gong had sent their deep, musical reverberations far out into the still night air before she and her husband had slipped quietly out of their home, paper lantern in hand, to make the round of the chief temples and shrines. In their hands they carried the offerings of rice and fish carefully prepared for the occasion by the old grandmother. The new moon had already set behind the mountains, but there was special merit in worshipping at the shrines in the blackness of midnight. Even the feeble light of the paper lantern must be extinguished as the worshippers entered the grove of trees surrounding the temple; and now it was raining, and the wind was rising. But the dreaded Fox God must be propitiated, for this was the ninth day of the month; and the young couple pressed forward up the ascent toward the lonely shrine. How full of invisible evil spirits was the enveloping darkness!

Reaching the temple they bowed and worshipped before the closed doors; then, fearing they were too far from the god for him to hear their prayers, they felt their way around to the back of the empty, shedlike building, and drawing a bolt, opened the little gate that admitted them within the sacred enclosure where stood the shrine proper. Here, represented by porcelain images, concealed behind the closed doors, the living fox is supposed to dwell, who bewitches human beings, or appears among them in human form, deceiving and leading them astray. Here the man and his wife worshipped again, and deposited their offerings; then, relighting the paper lantern, left the temple grove, and wound their way along a narrow path across the rice fields till they reached the long, dark avenue of tall sentinel-like trees leading up to the temple of the god Hachiman.

Something suddenly loomed up in

the darkness and struck O Tomo San's umbrella. Ah, it was only the post of a *torii*, but she was startled, and a nervous sudder ran through her body. Making their way more carefully they reached the temple at last, stood with bowed heads, worshipping for some minutes outside the closed doors, then turned and retraced their steps toward the town,—but not to their own home. There were still two more temples to be visited on the other side of the town, with more dark groves to be entered, and long, silent avenues to be traversed, and it was two o'clock in the morning when they reached home, wet and weary and discouraged.

Faithfully had they performed the only worship they knew, but there was no response in their souls. Were the gods satisfied? Had they heard the prayers offered? There were so many gods,—were there any that had been omitted, and who might in anger wreak their vengeance on the poor home? Alas! they could not tell; there was no way of finding out. In spite of all these dreary night pilgrimages on the ninth and tenth and fifteenth days of each month—how O Tomo San dreaded them!—in spite of innumerable little woolen tablets purchased at the temples, insuring blessings of all kinds,—in spite of slips of paper bearing pictured gods and charms of all sorts, guaranteed to keep off an evil spirits,—still, misfortunes had followed one another in quick succession.

Seven years ago O Tomo San's husband was suffering acutely from toothache. Now O Toma San was very fond of a certain bean food, and when the child-peddlar's shrill cry of "Natto, natto-o!" was heard in the early morning, she would clap her hands to call the child to her door, and purchase one of the little straw packages. But two or three miles out in the country stood a small shrine dedicated to a god whose worship was a sure cure for toothache, provided the worshipper abstained from eating natto for three years. Thither the dutiful wife wended her way and made the required vow. Sure enough in process of time the excruciating pain passed away. Before the three years were ended, however, the family moved to a distant town and O Tomo San was unable to visit the country shrine with an offering of natto, which ceremony would have released her from her vow; and so seven years had passed away without her daring to taste her favorite food.

Some years ago one of the children falling ill, the parents went to worship the god Kompira, in his behalf; and to please the god, and insure the acceptance of their prayer, they covenanted to abstain forever from eating crabs. The child soon recovered.

But in spite of these apparent answers to prayer, their hearts were full of uncertainty and unrest. All was dark within and without,—no peace, no hope. Over-persuaded by a crafty acquaintance, they sank their small capital in a scheme which resulted in loss to them and gain to their deceiver.

"It was my own fault," the young man frankly acknowledged later: "I was misled by ambition to make money faster. If I had been content to go quietly on with my own little business, all would have been well. No one to blame but myself!"

Relatives look askance at the efforts of the young couple to provide for themselves and their little flock of five children. Why not give three of them away, or at least, put the ten year old and the eight year old out to work? But the parents, who had themselves received some education, would not consent.

A few doors from O Tomo San's house stands a plain Japanese house, which has been transformed into a Christian kindergarten. Here also are held two Sabbath Schools and a weekly evangelistic service, besides other efforts made to bring the busy but spiritually unenlightened souls of that crowded section into touch with the

Saviour of the world. The first one to be converted was the poor woman deserted by her husband and left alone to care for their three little ones, who had been taken out of a wretched hovel and put into this "charity kindergarten" as janitor. Faithfully, contentedly, she did her daily work, and, being in constant contact with Christians and Christian teachings, gradually her trust was placed in the Christian's God, and greatly did she rejoice when her desire for baptism was granted. Forthwith she began to try and win others to the Saviour who had made of her a new woman indeed.

And so it was she who persuaded O Tomo San to attend a mothers' meeting at the kindergarten. Both O Tomo San and her husband in their devotion to their idols naturally shrank from contact with the "foreign Jesus-doctrine," but a mothers' meeting might not savor much of the hated religion. So she went, and returned with her heart warmed by the kindly, sympathetic fellowship of the Christian teachers and the words she had heard. Not long thereafter the janitor called and invited O Tomo San and her husband to the evangelistic meeting. The man demurred, saying, "I hate the Jesus-doctrines;" but the earnest visitor insisted, "All the same, it is just what you need. Come once, anyhow, and hear."

So he yielded, and the voice of God was heard in the gospel message given by the godly Japanese evangelist. That night the man talked with his wife. "Tomo," he said, 'we have been on the wrong track all these years. One father in the home,—one emperor over the land,—one God and Father over all! That is what the preacher said, and surely it is the truth!" Quickly the blessed light of the gospel scattered the darkness from these earnest but benighted souls, and the shackles of a false faith fell from them.

"What about these idol shrines in our house?" said the man, one day, to his wife. "It looks as if we were serving God with a double heart, keeping them here just as usual." So the two decided to close the doors of the little shrines, and turn them around with their faces to the wall. But somehow this did not prove very satisfactory.

"Let us sell them," was the next suggestion. So the man visited the second-hand shop on Main Street, and, returning, reported to his wife that the dealer would buy the shrines, gods and all, for twenty-five cents a piece. But to make money on their discarded gods —that did not seem just the thing, either. And then, too, the grandmother reminded them that two of the shrines had been abstracted from the home of a younger brother, and were not really their own property. After a final consultation it was decided to return to the brother what belonged to him, and to destroy all the rest.

That evening, when the soup kettle was hanging over the charcoal fire in the *ro*,* they took down the shrines, broke them up and burned them and their wooden occupants in the *ro*. Then the box full of wooden tablets and paper charms was opened, and its contents gradually fed the flames. The paper charms pasted up here and there on walls and posts were pulled down and thrust under the kettle, and as they went up in flames the last indications of idol worship disappeared from that humble room. Meanwhile the soup boiled merrily.

It was with evident delight and tender pride that the little janitor marshalled O Tomo San and O Taka San, and still another young woman, into a seat in Church, on the women's side, the Sabbath morning that they were to receive baptism. O Tomo San's husband was there, too, but of course he had entered by the other door and taken a seat among the men. But they all stood together at the altar rail, an hour later, and publicly confessed their faith in Jesus Christ their Saviour.

"Outwardly our circumstances remain unchanged," said O Tomo San, a few days ago, "but how different everything seems! Since turning to God in obedient faith, and committing

everything to Him, a complete change has come over our hearts, and all the old unrest has disappeared. As for myself, I seem to have lost all fear. I used to be so afraid of the dark, I never would go out alone at night; but now I feel so perfectly safe everywhere. The other day I ate some natto," she added, with a smile, "and it tasted good! We are going to enjoy the crabs when they come in, too! It seems so strange to be so free. Every time I hear the gospel I feel ashamed of myself for not having earlier trusted in Jesus."—*By Permission Woman's Foreign Missionary Society, M. E. Church, Boston.*

*Open fireplace in the middle of the room.

JUNIOR FOREIGN MISSION PROGRAM FOR SEPTEMBER

Arranged by Miss Margaret McNeilly.

Topic—Japan.

Doxology.
Lord's Prayer in concert.
Minutes.
Roll Call—Answer with the name of a missionary in Japan.
Business.
Collection Song.
Offering.
Scripture Reading—Psalm 96.
Prayer for the children of Japan and those that labor among them.
Song—Christ for Japan (to the tune of America).
Quiz—What do you know about Japan?
Story—From Bondage to Liberty.
Song—Selected.
Close with the Mizpah Benediction.

Suggestions

Have the children locate the missionary's whose name they give at roll call.

For the Quiz, have the children tell what they have learned of Japan, its religion, history, customs, missionary work, etc. Have them look these things up for themselves before they come to the meeting.

Make earnest prayer for the kindergarten work in Japan, that the children may lead others to Christ.

U AND I

All letters of the alphabet
The righteous way should choose;
But two of them especially
Should mind their P's and Q's.
A deal of trouble in this world,
And much that goes awry,
Could be prevented easily,
By these two—U and I.

If U and I are cross, you see,
There's bound to be a fuss.
If U and I untidy are
Somewhere there'll be a muss.
If U and I are selfish, there
Will some one suffer wrong.
If U and I rob birds' nest, why,
The world will lose a song.

If some one feels dejected, or
'Tis cloudy for a while,
The sunshine may come back again
If U and I but smile
If U should grumble, whine, or pout,
Or I should snarl or fret,
A storm would soon be raging that
We should not soon forget!

So U look out and mind your ways!
As I must likewise do,
And keep a cheery corner where
The skies are always blue
The A's and B's and E's and O's
Do work that's good and great,
But U and I can do the most
To keep this old world straight.

—*Exchange.*

THE DOLL'S HAMMOCK

ONE end of the little red-and-yellow doll's hammock was fastened to an iron fence and the other was hung over the corner of the chair which Gretta had pushed into the street. In the hammock was a little doll that had come from across the sea, and swinging the doll, back and forth, was a little girl with a round face, curly hair, and big eyes.

She was Gretta Alizzio and she, came from far away. She was think-

ing of a lady who had said, "What do you do these long summer days? Every morning I have more than fifty boys and girls about as big as you, down at be room for you also. See, this is the church, but I think there would what we have been doing to-day. Would you like it for your dolly?" Then she had given her the beautiful hammock.

On a little card, the lady had written an address which Gretta had given to her mother, with the story of the little hammock. But when she had asked to go, her mother had said, "You couldn't go alone, so I am afraid you can not go."

And this was what Gretta was thinking about as she swung the dolly. She didn't know what those little boys and girls did besides make the hammock, but she did know that she would like to go and learn of the sweet-faced lady who had been so kind to her.

Suddenly a kind little voice, "Are you Gretta? Miss King asked me to come over and see if you were coming to the Vacation Bible School. I will take you there and bring you back till you know the way, if you can come."

Then how happy Gretta was! Mother washed her face, and combed back the pretty curls, and away the two little girls went down the hot, dusty street. At last they came to a church, and in one of the big rooms they found the boys and girls of whom the lady had spoken. And how they were singing! It sounded as if every one loved the song.

As soon as Miss King saw Gretta, she came down the aisle and placed her in one of the seats near the front. Gretta couldn't read the book that she gave her, but she could understand the words of the song, for she had learned a little English at the mission church in her own land. When the song was over, there was the flag salute. Gretta's eyes grew big when she saw the beautiful, silken flag brought from the corner. Then the teacher said, "We have a new little girl here to-day who is going to live in our country, so of course she will learn to love our flag, as we do. We will let her hold the flag while we show her how much we love to sing about it, to salute it, and to follow it."

So Gretta held the flag while the children saluted it, and then the long line began to move about the room. Each time, when they came to the chorus of the song, all the handkerchiefs would wave in the air and the children would sing,

"*Then hurrah for the flag, our bonny flag,*
With its stars and its red stripes, too.
For there is no flag in any land,
Like our own red, white and blue."

When they were again in their seats, Gretta was wondering whether she would rather hold the flag or wave her handkerchief and sing to it. My! Vacation Bible School was a fine place to be, she thought.

Then came the story. It was about ten little soldiers who wouldn't take their hats off when they should. Every little boy and girl in the room was thinking how foolish those little soldiers were, for although they were good workers, people thought they were lazy. But the teacher said, "Look at your hands and see if the ten soldiers who do your work have taken their hat off to-day." Think of it! Those soldiers were really fingers and the little hats were dark rims about the nails! Poor Gretta! She hid her ten little fingers and wished some one had told her about keeping them clean.

But her fingers were forgotten when recess time came, and all the girls played games, and sang, and romped in the yard. A victrola in the hall of the church made music for them while they practiced the folk-drills they were soon to give in the park The first folk-drill was new, so Gretta watched them happily; but with the very first strain of the music for the second, she was ready, for it was one of those that she herself had skipped to many times in her school,

far away across the sea. She could even show the others how to do it. How happy she was!

After recess, some were sewing, some were making baskets, and some were making little doll hammocks; but every one was busy and every one was happy. Gretta was sure she could never learn to do the things the others did; but one of the teachers showed her how to begin a basket, and the reed soon began to shape itself, as easily as could be.

When the work-hour was over, there were more stories, but these were Bible stories. Mother told her Bible stories, but mother never told such wonderful stories as this teacher did. Gretta could have listened all day long. But a clock had begun to strike —one, two, three—could it be that it was striking twelve? Why, she had only been there a little while. Surely it must be wrong! But no, the children were getting ready to go home and she too must get ready.

The song was sung, the little prayer was said, and the lines of children began to march out. As Gretta passed Miss King, she was drawn lightly to one side as the teacher said, "We are very glad you came, Gretta. Have you had a happy time?"

Then the little girl looked up into the face of her new friend and said, "This is the very nicest place I have ever seen. I liked everything we did. But the time was so short. I wish it would last all day."

Out into the streets went the little girls, wishing that the next morning had already come, and that they were going to school instead of leaving it.

MARGARET W. EGGLESTON.

JUNIOR HOME MISSION PROGRAM FOR SEPTEMBER, 1922

Prepared by Eleanora Andrews Berry

A Belated Daily Vacation Bible School

Order of Exercises

1. Prayer—For our school today.
2. Song—"Don't."
3. Recite the Beatitudes in concert.
4. Bible Story, told! The first New Testament Missionary to the Gentiles. Explain that a missionary means one sent. Mark 5:1-20. Emphasize the last part of the story, especially.
5. Salute the Flag—Explain how Home Missions is Patriotic Service.
6. Story—The Doll's Hammock.
7. Recitation—U and I.
8. Industrial Hour.
9. Prayer.
10. Hymn—Work for Jesus.

NOTES—The Hymns are from Life and Service Hymns.

For Industrial Hour, or part of hour, let them make scrap books for the colored kindergartens in Atlanta; or string beads for a Christmas box to be sent to some Mountain Mission, the beads to be presents to the Mountain children; or any other industrial work which may be especially interesting or needed.

Mrs. R. G. Vance, of Waynesboro, Va., is doing a great big work for the girls in our schools on the Foreign Field. She is giving practically all of her time, absolutely free of charge, in an effort to dispose of their products. She tells us that she has on hand right now a great deal of tatting and laces, all hand made by the girls in these schools. From the sale of this hand work many of these foreign girls are able to get an education, and better still, to be trained as Chrisian women. A "tatting circle" in your Auxiliary should be able to dispose of a great many yards of this tatting and lace. Remember that Mrs. Vance is giving her time to this work, free, and help her to help these girls.

HOME MISSIONS

REV. S. L. MORRIS, D. D. EDITOR.
MISS ELEANORA A. BERRY, LITERARY EDITOR.
HURT BUILDING, ATLANTA, GA.

OUR SEPTEMBER TOPIC: EVANGELISM—CITY MISSIONS

"HE MARVELLED"

"Yes, we're praying for a revival, but we don't expect it," said a godly woman to a companion in a small town. "And others are praying for it, *but I don't know of any one that expects it.*"

Do YOU expect it?

Ah, perchance that explains it—*the Church's unbelief!*

How far does a "godly" man's prayer, or any prayer, of unbelief get with God?

Is not an unbelieveg prayer a mockery to Him?

Does it not make Him a liar?

"And He could do there no mighty work" (although He was as ready there as elsewhere). "AND HE MARVELED BECAUSE OF THEIR UNBELIEF," (Mark 6:5, 6).

WHY EVANGELISM

(*Extracts from "Unfinished Tasks" by* DR. HOMER MCMILLAN)

Facts to Face. There are certain outstanding facts in connection with America's religious need that must be stated and restated again and again if the Church is to be brought to a full realization of the magnitude and the far-reaching importance of the Home Mission undertaking. Never in the history of the church in America has there been a time when there was needed a fuller knowledge of the conditions and a more liberal support for the task confronting the Christian forces in this country than in this day of unparalleled need and opportunity for service.

Population of the United States	105,708,771
Protestant Church membership..	26,205,039
Roman Catholics, including children	15,721,815
Under 25 years, not in Sunday School.	27,274,210
Over 10 years, not members of church	50,696,890
Under 10 years, not members of church	7,413,240
Total not members of church	58,110,130

The Salvation of the Individual is the supreme purpose of all mission work. All other results wait on this. It was for the salvation of the lost that Christ, looking out over the waiting and yearning multitudes, said to his disciples, "The harvest truly is plenteous but the laborers are few . . . go your ways." It is for the salvation of the lost that missionaries, exemplifying the spirit of the Master, have gone to every land, nation and tribe, enduring hardships, privations and pain, that they "might by all means save some."

In the vast and varied Home Mission Fields the Church is confronted with the greatest missionary opportunity that has come to any people since the days of the apostles. Of the fifty millions over nine years of age out of church in America, twenty-one million are in the bounds of the Southern Presbyterian Church. Of the twenty-seven million young people out of the Sabbath School, thirteen millions are in the Southern States. Of the five and a half million illiterates, three million are in the South. Is this not a need, vast and appealing? The fact that there are many churches and ministers and mission workers

does not in the least relieve our Church of her responsibility, nor rob her of her opportunity for saving these millions. The fact that these people live in America in no sense makes better their condition. It is not a question of residence, but of spiritual destitution. The fact is they are our neighbors, and they are not being reached for Christ. The gospel must be carried to the cities and hamlets and the places where the people are. The command is, "Into every city and place."

This issue is devoted largely to a symposium of the Pre-Assembly Evangelistic Conference. This was held on May 17, under the leadership and auspices of the Assembly's Home Mission Committee. We regret very much that not all the busy pastors who participated could find the time to reduce their addresses to manuscript form for use in this issue. The report of Dr. Goodell's two talks is taken from theChristian Observer's account of the Conference.

THE PRE-ASSEMBLY EVANGELISTIC CONFERENCE

AT the first session Dr. John S. Foster of the Assembly's Home Mission Committee presided, and Dr. Chas. L. Goodell, Chairman of the Commission on Evangelism of the Federal Council, made the address, on "THE SUPREME TASK OF THE CHURCH." That task is Evangelism, and Dr. Goodell in glowing and burning words pointed out the Church's duty in the matter. He asked, "Is the Church big enough for her task? Have we a religion that is large enough for New York City, London and all the world?" It is not a question of finance or politics, but of spirituality. A business man said recently that there are three things needed in the business world today—faith, prayer and the Holy Spirit. He was right. There never has been a time when we needed to preach the Cross of Jesus as we need to do today. Men must be brought to a sense of sin.

The task of the Church will be accomplished when we recognize and obey two great laws. One of these is the law of the harvest, "Whatsoever a man soweth, that shall he also reap." The other is the law of the "sudden leap." Just as Paul was suddenly converted and asked for God's program, so men need to recognize today that God can change a man's heart suddenly and make him a flaming evangelist. The message of Christ's witnesses today must be alive with the message of the Cross.

At the afternoon session, Dr. J. Sprole Lyons spoke on the theme, "OUR CHURCH AT ITS WHOLE TASK."

Dr. Lyons, in speaking upon this subject, dwelt particularly upon the Evangelistic task of our Church, and said in part:

When any Church attempts its *whole* task look out! Such a Church will then be "in gear"; and, with the power on, days of the right hand of God will be at hand.

But can God run a man, or a Church, or a denomination in "*high*" which is set and rusted in "*low*" gear? He told Ezekiel, "Stand upon thy feet, and I will speak unto thee.' Ezekiel was lying on his face, which is a poor position in which to see God, or to walk, or work. Does God ever use a man or a Church that is sitting down? The Saviour said to Saul of Tarsus, "Arise and go, and it shall be told thee what thou must do."

While you are on your face, it is hopeless;
When you are on your feet, there is a chance;
When you are on your way, there is assurance.

No denomination has ever seriously attempted its whole task. Some Church will attempt it some day. Why not ours?

Which Church shall it be?

It will not be one which is a pet of Providence, neither will it be just any one. The selection will be made with

remorseless accuracy. Roger Babson, our greatest economic statistician said recently that when Henry Ford determined to build another large plant, he did not fix upon Detroit as the place for it on the ground that he had made a great success of his business there. He gathered all the reliable information that could be secured relating to raw material, transportation, power, climate, etc., all of which constituted a very delicate process of shifting advantages, which finally settled at Muscle Shoals, Ala.

By the same token, the Church whose ministers and congregations are most intelligently and faithfully undertaking to solve the problems of securing the dedication of the maximum of the vital and material resources of *all its people* in an attempt to do all the work which God puts before it, will be the Church selected and honored by Him to be the trumpet corps in bringing in the fullness of His Kingdom.

It is true that only a small per cent of our own Southern Presbyterian Church are attempting our whole task. It is probably true that not ten per cent dimly sense it, and not three per cent seriously attempt it. But I believe it is true that a large per cent of our people are available, and can be readily enlisted in facing our whole task.

They are ready for information, and can be easily reached by an inspiring, cheering, optimistic propaganda. It is a time of mass psychology. Let the trumpets of God be sounded, and you will hear the march of the moving legions.

It is like the time preceding great revivals.

It is such a time.

Think of some of the facts which combine to make this a day of gracious and inspiring assurance for our Church:

1. The thrill of wonderful success in our educational drives, wherever undertaken;

2. The phenomenal surge of enthusiasm and liberality in the campaign for the Graham Building Fund;

3. The leadership of our Church in growth by profession of faith and in per capita offerings;

4. The growth of the conviction that we can do anything that God calls us to do.

Let us also consider some of the circumstances and characteristics of our Southern Presbyterian Church which combine to hearten and prepare us for undertaking our whole task, such as:

1. Our territorial solidarity, with every advantage of climatic conditions, accessibility, etc.;

2. A minimum of overlapping by similar denominational organizations. Plenty of elbow room;

3. Racial solidarity. The purest Anglo-Saxon strain in the world. The large group of Negroes, of racial dissimilarity, so related to us as to minimize our real social problem, but so training us in how to have helpful contact with weaker and inferior people, as to give us in our Foreign Mission Work a natural advantage of understanding and sympathy of contact;

4. Doctrinal solidarity. There are no seams in our theology, nor doctrinal cleavage in our religious life. There is no question or suspicion about the teaching in our Theological Seminaries. We have no "schools" nor "parties" in our Church courts, and no shibboleths by which to test brotherhood;

5. Unity in counsel. We discuss and differ in our Church courts, but it is an unwritten law that a decision, once reached, is a marching order for every one;

6. Phenomenal development of religious interest amongst the men of our churches, and the wonderful growth

and efficiency of the Woman's Auxiliary and Young People's activities.

Could the situation be better? Could the opportunity for a Church to face its whole task be more tempting or imperative? When would you prefer to have lived than to be living now? What *would* you *rather be* than the *right kind of a Presbyterian in such a time as today?*"

Dr. William Crowe of St. Louis, spoke on "RESPONSIBILITY OF CHURCH OFFICERS."

The word responsibility is rather common-place; so much so that we are not inclined to pause long enough to allow its deeper meaning to take hold of us. Webster says the word means, "Accountability to a trust." With that definition before us, let us advance to the discussion. The office-bearers of our churches have been called to a high trust, a real stewardship of life. If we are not ready to believe this, let us look again into the meaning of the word.

Responsibility argues mental capacity. A visit to an institution for the mentally deficient, reveals a wide difference in people. You walk through the corridors of such an institution, and then ask the superintendent why these persons are held in custody there. His reply always is, that they are not able to take care of themselves, for they are not responsible. Such persons are a liability. They are the wards of the community. Therefore, when you mention a man's responsibility, you thereby declare his sanity. The men to whom we are speaking today are listed as an asset, because they are possessed of such endowments of mind as to render them responsible.

Again, responsibility argues ability. No man is held responsible who is not able to do the thing to which he is called. If one of you business men should receive an application from some party desiring to establish a line of credit with you, your first act would be to refer to a Commercial Agency to discover his financial ability. If such reference should induce you to believe that he is able to meet his obligations, you would then declare yourself ready to do business with him. The same is true in the moral sphere. Certain men have been called by your congregation under the direction of the Spirit of God, because they are possessed of a certain degree of moral ability. None others need apply for work such as a Church officer has to do. Therefore, it may be said, that these men are able men.

Again, responsibility indicates the ownership of a moral margin. By nature, we think only of self. By grace, we consider also the interest of the other man. We are told that a barnacle is an industrious little animal of the deep sea, which, as soon at it attains its majority, fastens its head to the bottom of an old boat, or to some other such anchorage, and spends the rest of its days kicking food into its mouth with its hind legs. Its whole program of life is centered in taking care of self. The Apostle had in mind people of the barnacle type when he rendered the indictment, "For all seek their own, not the things which are Christ's." And so we find men who are out for the main chance. They are the men who have no moral margin. But the Christian man is otherwise. By grace he forms the habit of thinking of others. He feels a sense of accountability. This is your responsible man.

With this understanding of the character of the believing man, and also of his area of service, we will now address the group to which we are asked to speak today. I am not speaking merely to this gathering, but to 27,000 men scattered all over our Southland, chosen as office-bearers in our beloved Church. As we visualize this crowd, we can see them with earnest faces, intelligent minds, and sympa-

thetic hearts, setting themselves to the task of discovering the meaning of their responsibility. As they take stock of their achievements for the past year, a sense of humiliation passes over the crowd. They must face such facts as the following. Supposing that in the turn over of our Church membership, we should lose annually by death and removals, 27,000 people. Supposing that it were left to this crowd of men to take care of that turn over, and keep our Church at its present membership. By the records of the year just closed, we would discover that the Presbyterian Church is dying at the rate of 7,000 people a year. And yet, this great body of office-bearers is supplied with equipment ministerial leadership, and the good will of the various communities in which they live. This indicates that there is something wrong, gentlemen; that there is a failure in the leadership of our Church in so far as the office bearer is involved. Either he has never awakened to his sense of duty and privilege, or he is wilfully delinquent. Therefore, let me suggest that we agree upon a program that may lead these men into a larger sense of service.

We need to have our men understand that the office of elder and deacon is to be performed in larger measure than merely the routine of official attention. I have no doubt that our elders generally are present at the meetings of session, and that they enter with commendable zeal into the matters that call for their formal action. Also, I am persuaded that the large majority of our deacons attend with proper fidelity to the administration of the finances of our churches. I am wondering, however, if they do not fall into a habit of thinking that such performance is the sum of their obligation. Our Master suggested the "Second mile." That is, that we are expected to go farther than mere duty compels. If we are zealous for that added service, we will find ourselves administering our trust as good stewards. Otherwise, we fail to measure up to the standard. Let us have then a campaign of education that we may enlarge the program of service for the Kingdom.

Again, we need to treat seriously the trust that is placed upon us. Seriousness is not listed among the virtues of our generation. Opinion is usually substituted for conviction. Amusement is the goal sought by the crowd. We are caught in the drift of shallow thinking and purposeless living. Even our churches are affected by the spirit of the age. If we are to get anywhere with our mission we must be desperately in earnest. The sense of responsibility lay heavily upon the leaders of the Apostolic Church. The spirit of Barnabas will alone enable our office-bearers to carry on in these modern days. Downright earnestness is essential to upright living for God and the Church.

In conclusion, let me mention the need that we have to dream of larger things. You may call it vision if you please. Until our Church is lifted far above the dead-level, none of us will feel very much of a thrill. Church officers dreaming of the hastening Kinkdom, doing their level best, reconsecrating themselves to the leadership of their Lord, will blaze the trail for the accomplishment of such achievements as our great Presbyterian Church should make.

This I conceive to be the embodiment of the responsibility of our group of officers, chosen of God and the Church, and thereby held accountable to the trust.

Dr. J. F. Hardie spoke on "A MINISTER AND HIS OWN SOUL:"

As we have been privileged to listen today to the great addresses which have been brought us, our hearts have burned within us. We have felt a strange partnership with the Master as He claims these fields as His own.

Great resolutions have surely been made, and promises registered in those secret places of the Most High. If we climb into an approximation of that inspiration which has swept our souls —if our grasp runs after our reach— the days to come will register a great reward for our coming here, but if we "let them slip" as the Book of Hebrews puts it, we had better not have come. It was Dr. Wm. H. McGuffey, author of the readers, and teacher of Moral and Mental Sciences in the University of Virginia, who said in his argument against the theater that the habit of theater going is demoralizing because the feelings and intellect are worked upon but there is no way of crystallizing the emotions into action, and the character is weakened. This principle would hold good in spiritual things. As Bishop Duncan of the Methodist Church says: "Shouting is all right but the better way of relieving emotions is by doing something." A great challenge for service has been presented us and our acceptance of the challenge will mean fruitful days as we are given to labor in His vineyard.

And what wonderful *incentives we have for service.*

In I Cor. 7:23 the Apostle tells us: "Ye are bought with a price,"—the price of all that it cost the Master in His whole life of humiliation: every crisis through which He passed with this flesh-hood of ours "which as a soaked and sinking vesture has weight to drag us down and drown us in a melancholy deep,"—this flesh-hood which He was commissioned and pledged to take back to the Father, redeemed and glorified, as a prophecy of a redeemed people. All this is the price with which we have been bought —and more—for I agree with Dr. G. Campbell Morgan, where he says it took him a long time to learn that it cost the Father more to send the Son than it did the Son to come. Not until he could look into the face of his own child and experience all that wealth of affection he had for it, with a willingness to sacrifice his very life, if need be, could he understand what it cost the Father to send the Son.

And I remember that picture of the Master in the 15th Chapter of John when the multitudes had gone back and He had about Him those few disciples who had remained true through all the straightness of His teaching. He was speaking to them in a very intimate way, and finally He tells them: "As the Father hath loved me, so have I loved you."

I would not presume to exhaust that expression—God the Father's love for God the Son. We would have to explore the whole character of God. We become lost in the darkness of His infinity. There is something there that is vaster than a sea with all its distances and its depths. "As the Father hath loved me." The Master seems to take all the wealth of the Father's heart and commit it unto us. "As—So" as Dr. Dobyns says.

And again in that 17th Chapter of John where He is alone with the Father and rehearsing that High Priestly Scene, so soon to be enacted on Calvary. He whispers into the Father's ear His great plan: "As Thou hast sent me into the world, even so have I also sent them into the world." Thou didst send me into the world, to win the world to proper conceptions of Thyself. Even so send I them. It has cost a sacrificial living and will cost a sacrificial dying. Even so send I them. That expression seems to carry Him on the full length and extent of the Father's plan for Him, and He seems to carry us all that way and commit His whole plan unto us. His challenge seems to be for a follower of His to come into a full personal responsibility for the program of the Kingdom. "As thou hast sent me even so have I sent them."

In the light of these incentives to service, what should be the spirit of our service. Shouldn't it be in the spirit of the Master Himself?

In the first place we would need His vision—His vision of the value of

a human being. We watch Him as He went about. Here was a miserable leper—worthless, we would say and loathsome, yet the Master reaches out His hand, touches him and heals him. What would he be worth to society in his broken condition when he was healed? Yet the Mater heals him and sends him forth. And we watch Him as He comes upon a group of boys and girls. They always made a great claim upon His time and attention. What could He hope to accomplish in the company of a lot of children? Rausenbusch says He was dealing here with humanity reduced to its lowest terms. I think his explanation was right, that the Master saw an intrinsic value in every human life. This same sense of value was expressed in the incident of the healing of Mary Magdalene, in the Parable of the Prodigal Son as the Father is pictured anxiously waiting and hoping for the Son's return. And it was expressed in the incident of the woman at the well. I always read that story with a new interest. Here is a woman with a broken life and the great Christ sits in her presence and says one of the greatest things which the Scriptures record—"If thou knewest"—there seems to be an emphasis on that pronoun—"If *thou* knewest the gift of God, and who it is that saith to thee, Give me to drink, thou woulds't have asked of Him and He would have given thee living water." I wonder if He means to imply that if any man or any woman, no matter where they are or what they are—if any man knew Him there would well up in his heart a great desire for Him and a cry to Him for help. I think He means just that. And the greatest thing that could come into my life, I feel, is that ability of the Master's to see in men their matchless worth and to sense the Master's power to meet their need.

Next, I am to have the Master's burden. He could look out over a multitude and His great heart go out to them, because they were like sheep not having a Shepherd. He could look down from the mountainside upon the Great City of Jerusalem and weep over it because it would not accept its rightful King. We are to look through His eyes and feel with His heart. *Moses* has a religion that was theoretical, I think, until he stood before the burning bush. It was there he saw God, felt His personality touching his own and ever after he felt a personal responsibility for the advancement of His Cause,—could stand between a sinful people and the wrath of God. The Lord had said, "Let me alone, that my anger may wax hot," and He called them Moses' people, and Moses prays: "They have sinned a great sin, yet if Thou will forgive them—and if not, blot me I pray Thee out of thy Book."

I heard a young Lieutenant of our church in Houston tell a story of the front line trenches. He said he was with a company of mountaineers of the South. One night after making a charge over the trench, a private came to him and the other officers and begged to be allowed to go out and seek his "bunkie" as he called him, who had not returned. They tried to reason with him, telling him of the extreme danger, but all to no avail. Finally with some little impatience the commanding officer gave him leave and out he went amidst that hail of shot and shell. Fifteen or twenty minutes after, he said a body fell at their feet in the trench. It was the bunkie that had been sought. Just as the friend raised up to descend into the trench the German fire found him and he fell over the prostrate form of his friend. They lifted his head and asked him how about it. "Well," he said, "I found my bunkie before he died, and he said he knew I'd come." "What must we write your folks back home?" "Tell them I did what they would want me to do." And I couldn't help but think when I heard that story what a wonderful thing it would be if that same loyalty to the Master were expressed in our service.

And lastly we must go in the Master's power. I cannot help but think that at the tomb of Lazarus, the Master

was drawing a picture, a picture for you and me. He called a man out of the tomb. And men today are dead in trespasses and sins. Just as much power is needed to save them as is needed to raise the dead. But He says to us, "All power is given unto me in Heaven and Earth, therefore go ye—and lo! I am with you always."

"For me to live is Christ."

Houston, Texas.

At the night session, Dr. Homer McMillan presided and Dr. W. R. Hall led the devotional. Dr. Goodell gave a message that will not soon be forgotten on the subject, "What Are You Worth?"

There are different scales of estimating worth. An eminent scientist has estimated that the ordinary man is worth about twelve or fifteen dollars, considering just the physical constituents of his body. This is made up of small quanties of carbon, sugar, salt, lime, phosphorus, etc. Yet many persons spend more time and money on the care of the body than on the development of the soul.

(1) What are you worth to yourself? Do you look God in the face and say that you are an honest man? (2) What are you worth to your family? (3) What are you worth to your community? (4) What are you worth to the State? (5) What are you worth to the Church? (6) What are you worth to God?

REPORT OF COMMITTEE ON RESOLUTIONS OF PRE-ASSEMBLY EVANGELISTIC CONFERENCE

THE Committee on Resolutions beg to offer the following suggestions for the consideration of this Pre-Assembly Evangelistic Conference:

We felicitate the Executive Committee on the happy thought which made this Second Conference of its kind possible. Echoes from the Conference of last year are still heard from many who attended.

We are told that the Lord Jesus Christ loved the Church and gave Himself for it, that He might sanctify, and cleanse it with the washing of water by the word. We are sure that He loves the Church today as He did, and He pledges His presence and power in behalf of it, that He may present it to Himself a glorious Church, not having spot or wrinkle or any such thing, but that it should be holy and without blemish. The Holy Ghost has made us overseers in the Church which He reminds us was purchased by the precious blood of Christ, and we are charged with a very solemn trust for which we must give account.

We would remind our Ministers, our Ruling Elders and Deacons, and our membership that He has *called us*, and called us *out* of *darkness* into His marvelous light, and His purpose in calling us is plainly told us—that we should *show forth* the praises of Him who hath called us. To this end He calls us His witnesses, and He says we are the salt of the earth, and lights in the world. If there is anything revealed to us by the Great Head of the Church concerning the nature of the Church and our connection with it, it is that the Church should be Evangelistic in its influence amongst men, and every member of it an Evangel. He hasn't learned the first principles of his responsibility to God and the Church and to the world, who hasn't carefully sought to know what the Master would have him do. When the Lord Jesus rose from the dead and was about to ascend to the Father, He gave one command and only one, as the record goes, and that one was to go, and make disciples of all nations, by preaching repentance and remission of sins, *beginning at Jerusalem*. When we consider the valuation of a soul and remember that he which converteth a sinner from the error of his way shall save a soul from death and shall hide a multitude of sins, and that this glorious opportunity and privi-

lege belongs to *one* and *all*, surely we should be up and doing.

We would suggest that this Conference recommend to the General Assembly that they encourage our Executive Committee of Home Missions to hold another like Conference the day before the next Assembly, that the Evangelistic arm of the Church made bare last year and this, may be recognized by the next Assembly as well.

We would express our appreciation of the courtesy and generous hospitality of the Rev. Dr. Ernest Thompson and his indulgent congregation for their marked favors to us and their abundant kindness to us all.

We commend very highly our Committee of Home Missions for the excellent program they have given us and the pains they have undergone to make the Conference such a success.

We further gratefully appreciate the highly instructive addresses of the speakers and sincerely trust that their inspiring words may be blessed of God to greater activity in the Church.

And we would suggest a special vote of thanks to Rev. Dr. Goodell for his very inspiring message, and exceedingly illuminating words of The Supreme Task of the Church and his estimate of our real worth.

Alexander Sprunt.
J. B. Gordon
E. H. Hudson
H. M. Hooper
W. G. Duncan

THE QUIET HARVEST

Along the street are sounds of fife and drum
And lo! the people shout that strength is come
But mightier far, though trumpeted the less,
Is strength that walks in ways of quietness.

The music fades, the luster disappears
Into the mist of long-forgotten years;
And scarce the echo lives a moment's span
In the impulsive consciousness of man.

But while in dust the pomp and pageant roll,
The quiet harvest of an earnest soul
Shall stand forever heedless of decay,
And grow more perfect to the perfect day.

—*Pall Mall Gazette.*

BUILDING FOR THE FUTURE AT YBOR CITY

Mr. Estevez, an elder who is now at the head of our Cuban Work in Ybor City, has sent in the following sketch.

THE work of the Ybor City, Tampa, Fla., Presbyterian Mission began in February 1908, in a rented cottage, under the supervision of Rev. P. H. Hensley. He started the work with a day school, holding, besides, preaching services and Sabbath School on Sunday. He resigned in 1915 after an uninterrupted and consecrated service of seven years.

"Mr. Hensley was succeeded in the pastorate by the Rev. Eduardo Someillan, who took charge of the work in February, 1915. He organized the Church with a membership of fifteen, and it continued to grow until at the time of his resignation there were thirty members enrolled.

"In August, 1916, Rev. Eladio Hernandez took charge. During his pastorate the new building was dedicated. He resigned in December, 1921,

in order to accept the pastorate of the Santa Clara, Cuba, Presbyterian Church. During his pastorate the membership of the Church decreased, owing to the fact that several of the members who had been lost sight of were transferred to the second roll, while to a few were given letters of dismissal to other churches. The Church at present has ten resident and two non-resident members.

"In January, 1922, E. Estevez, one of the elders of the Church took charge of the work as Lay preacher, assisted by Mrs. R. Alfonso who was employed as missionary worker and pastor's assistant in 1920. She has been untiring in her work, organizing a Girl's Sewing Club, a "Story Hour" Club, and the Junior Christian Endeavor. The Sunday School has 115 members enrolled, at present.

"Although the Church has not increased in numbers, in spite of the untiring efforts of Rev. Mr. Hernandez and Mrs. Alfonso, yet it promises much for the future as shown by the spirit of its members, who are bending every effort to become self-supporting, and whose Christian characters and pure lives are bearing witness to the love and the glory of Him, in whom, alone, there is salvation."

In commenting on the above sketch and the work, Mr. S. F. Brengle, Chairman of the Committee of Tampa Presbyterians which has general oversight of the work says:

"This mission does not make a very large showing as to actual members, but I am happy to say that these few members are "true blue," and are impressing themselves on the Latin community very decidely. They have set the pace as tithers. Out of their poverty their per capita giving the current year was $43.97. Some of the other denominations' missions which boast a large membership—mostly "rice Christians," are beginning to sit up and take notice of this real band of Christians, who are showing their faith by their works. One of these large missions gave around $50 total for the year. Our little band totaled $621.70. They are very desirous of doing all in their power to help themselves, as well as demonstrating their liberality to all the causes of the Church.

"Their faithfulness as tithers is beginning to tell especially on some of the other missions, so like the widow's two mites, we can't tell how far-reaching their faithfulness along this particular line may reach in the work here and elsewhere.

I am proud of their Sunday School. On of their elders who is a fine musician is now teaching and getting in shape a Sunday School orchestra. I am expecting this to be a drawing card with the young folks. The main hope of the Latin Missions rests with the young people. Sooner or later the ice will break, and "they will flock as doves to the windows."

Tampa, Fla.

"SOCIAL EVANGELISM"

Atlanta Colored Daily Vacation Bible School

MRS. ROBT. T. DANIEL, *President*,
Woman's Auxiliary, First Presbyterian Church, Atlanta, Ga.

THE Daily Vacation Bible Schools, held at Frazier Street and Pittsburg Missions under the direction of Rev. Graham Campbell. Home Mission worker of the Presbyterian Churches among the colored people of Atlanta, have just closed after a four weeks' session.

The Radcliffe Memorial Presbyteriar Church will have a similar school during July and part of August.

The aim of the Vacational School is to get the children off the streets and out of the alleys and give them some industrial and religious training. This not only interests and improves

the children but good seeds are planted in the homes and the neighborhood from which they come.

Last year the daily average attendance at the two schools was 115. This year it was 207. The attendance of the last day was 250.

The Frazier Street Mission begins each morning at 8:30 and one hour is devoted to industrial work, and one hour is given to religious teaching. Patriotism is taught each day by saluting the flag, reciting the creed and singing patriotic songs.

The sessions at Pittsburg begin at 11 A. M. and close at 1 P. M., the same program being followed.

Some of the teachers are paid workers while others gladly give their services. The volunteers come from the various Presbyterian Churches of the city. One visit to the schools impresses visitor how much the work is needed and how much is needed to carry it on. One grows enthusiastic who gives time or money or both to the work.

The Westminster Church deserves special mention for having two volunteer workers who attended daily, Mrs. David T. Newman and Miss Elizabeth Strouss. These two also teach in the Sunday Schools of the two missions.

Mr. Emil Blair of the Lutheran Church is a splendid volunteer worker and was regular in his attendance. A colored woman who helped to start the mission twenty years ago was daily at her task, aiding the teachers and pupils. The work is financed by some help from the Home Mission Committee and volunteer gifts.

This year it was necessary to raise, by contribution, $112.50 to carry on the schools. The full amount has not been given and it is hoped friends will rally to the need and make up the amount, also that the churches will come forward with the three per cent asked by the Atlanta Presbytery. Then the cause cannot only live but grow.

Mrs. Manley's Business Woman's Circle of the First Church came to the aid of the Kindergarten department and gave $10.00 for immediate needs. They also promised $5.00 a month to keep up supplies of material for use in the kindergarten.

The schools range from the kindergarten to making quilts, rag rugs, caning two kinds of chairs, and sewing and work of various kinds.

Twenty dollars a month is needed to get an assistant in the two kindergartens which have grown too large for one teacher.

Mr. Campbell and his teachers are consecrated workers and are doing a splendid work, not only for the Church they represent, but for the adjacent communities and the city at large. They should be visited, helped in every way and encouraged.

Who will assist them? Who will pray for them?

Atlanta, Ga.

R. M. Downie, that Christian gentleman who is general manager of the Keystone Driller Company, speaking on a righteous plan and the faith to go through with it:

"Many years ago, I came to a ditch, I thought I could jump over. I jumped. And then in mid-air I thought I couldn't. I fell in the ditch. * * * When you jump, be sure your faith is big enough to last you clear across the ditch."

BOOKS AND MORE BOOKS

ELEANORA A. BERRY

Is your Auxiliary going to have a Home Mission Study Class?

Of course you are, for never has there been a more propitious time for one than this fall. For several years protests have been received from many of our women that the Home Mission books have not been aligned with our denominational Home Missions, and have not been well adapted for use in the Auxiliaries. It has made the teaching of a Home Mission class difficult, if the one in charge felt any responsibility to teach our own Church's Home Missions, as well as abstract conditions and problems which create the need for Home Missions.

This year it is different. If you want something definite, practical, inspiring, about our own Home Mission work, you can have it. No longer is there any excuse for not having a Home Mission Class.

Reviewing Dr. Homer McMillan's book, "*Unfinished Tasks*," Dr. R. C. Reed, Moderator of the General Assembly, says:

"Our most efficient Field Secretary of Home Missions, Homer McMillan, has broken into authorship. He writes because he has a message. The motive of a great conviction is behind what he says. Consequently he says it with point and pungency, with drive and directness. He has a practical aim and is intent on a verdict.

Of course, the theme is Home Mission. How could it be anything else when the writer is so full of Home Missions that it oozes from him at every pore. He keeps full of it, forever pouring in fresh supplies. A colored man hawks fish on our streets. A favorite cry is, "the same old fish man, but not the same old fish." It is the same Homer McMillan, but not the same Home Missions, it is the same old theme, but not the same old story. One of the surprises of this book is the abundance of fresh information it contains. Those who think they are familiar with Home Missions are likely to find on reading this book that they barely had a speaking acquaintance with the subject.

Each chapter is prefaced with a full page of multum in parvo. This multum is of a diversified character, consisting of striking aphorisms, of condensed, itemized information, knowledge in tabloid form, convenient to take, and easy of assimilation. These pages will enable the busy pastor, and all pastors are supposed to be busy, to load his gun quickly with choice bits of ammunition.

The book has good orderly arrangement.

It is the detailed exhibition of the several branches of the work that the author furnishes an amazing amount of interesting and much needed information. He tells us much about the Indians, the Mexicans, the Negroes, the mountain folk, and the immigrants that we may have heard before, doubtless much of it we had heard before, but we are so forgetful.

The style of the book is an important feature. Those who have heard Dr. McMillan need not be told that he knows how to put things plainly and strongly. Well, what he is in bodily presence by spoken word, that he is in bodily absence by written word. He puts things plainly and strongly. His style is characterized by vigor and vividness. He knows what he wants to say, and how to say it. The fervor of an earnest purpose pervades every sentence, giving warmth and vitality to it. Such a style makes easy reading, and this is of prime importance. Few read when it is necessary to force oneself to give heed.

The crowning virtue of this book is its practical aim. The author has a great burden on his heart. He is fully persuaded that this country needs as it needs nothing else just what the Church is trying to give it

through its Home Mission work. Furthermore he believes that the country badly needs what the Church has to give. He draws a lurid picture of moral and spiritual destitution, a picture which prophesies hastening ruin. There is but one remedy, the Gospel of Christ. The one most efficient agency to give this Gospel is the Home Mission agency. It is this conviction which has given birth to the appeal of this book, and it is a powerful appeal."

"Unfinished Tasks," has been taught in practically all the summer Conferences, not only at Montreat and Kerrville, but also in the Synodical Young People's Conferences. Young People? Yes! Give them a chance at it. They need to know about our own Home Mission Work. If you are to teach the book to a group of young people, let them have a debate on Chapter III. "Resolved that our debt to the Negro is greater than our debt to the Indian." They will do your teaching that day.

At one of the Young People's Conferences, the assignment on the fifth chapter was given out two days in advance. They were to give a pageant, or to dramatize it. The characters were assigned, and each had to write his or her own part, from the information in the chapter, with a very little additional literature which was available. Did they do it? It was so effectively done that one gray-haired "observer" in the class was moved to tears.

By the time this appears in print, the Home Mission Office will be able to furnish some maps of our Home Mission work, to be used in connection with the class. Get Mrs. Curtis's "Helps," 10c, from the Presbyterian Committee of Publication, Richmond or Texarkana, the maps and some supplemental literature from Literature Department, 1522 Hurt Building, and have the best Home Mission Class you have ever had. If as Presbyterial Secretary of Assembly's Home Missions, you can get this book into your Auxiliaries, we predict the best report on Assembly's Home Missions ever made at your Presbyterial next spring.

And just by the way, in the first chapter, give as an assignment, "Is the growth of our denomination a worthy objective for Home Missions? Why?" Then give one of your members Dr. Morris's book, "*Presbyterianism*," to read, and let her tell why we should seek to extend Presbyterianism in America. This could be used instead in Chapter II, as to foundations which should be laid, if you prefer.

But perhaps your Society has been very much interested in the Interracial Work, and wishes to give it thoughtful study. If so, "*The Trend of the Races*," by George E. Haynes, is the interdenominational book issued by the Joint Committee, for use in churches and societies this year.

The author is an educated Negro, one who has climbed high in learning and in service to his race. The book is a painstaking, carefully written record of conditions today, the progress of the race, the thinking of both races, with a most convincing chapter devoted to the Negro's part in the war. Dr. Haynes—he holds a Ph. D. from Columbia,—does not undertake to argue his case. He simply presents page after page of facts, and lets them do the arguing for him. The book is a sincere effort to bring about a better understanding between the races, by showing the cause of some of the conditions, and suggesting the remedy. It should be read by every one who wishes to know "The Trend of the Races."

It is the senior book issued by the interdenominational Committees. The Young People's book is "*In the Vanguard of a Race*," a book of short biographies of Negro men and women who have achieved, written by Mrs. L. H. Hammond, author of "In Black and White," a Southern woman, a minister's wife, her husband having been for years at the head of a missionary institution for Negroes.

The Junior book is "*The Magic*

Box," by Anita B. Ferris, a series of stories about a little Negro boy, and his school days, first in the South in the country school, then in the North in the city school, then in the South again in the Mission school. It should help to give to the children of today a more sympathetic attitude towards Negro children.

The above are the Mission Study books. However, once more we would call attention to "*Presbyterianism, Its Principles and Practice*," by Dr. S. L. Morris, Executive Secretary of Home Missions. If you want to learn what your church has stood for, and what it stands for today, read it. Perhaps your Auxiliary will wish to study it. Or one of your Circles may wish to read it. Frequent requests come to the Home Mission Office for good books for study, which are not necessarily missionary in character. Instead of undertaking a review of this, we give below extracts from one by Dr. I. S. McElroy which appeared in the church papers.

A Book For the Times

Of course it not a large book nor a dry book else it would not be a book for the times. Only a few people now have the time or the patience to read large dry books like those that were the delight of our forbears.

The same mental food that went to the making of their noble and heroic characters is as necessary now as it was then, but it must be put into briefer space and in more striking phrases.

Dr. Morris has succeeded in putting a surprising amount of most valuable information on some of the most important subjects in a book of 162 pages.

He has succeeded in producing a small book on doctrinal and historic subjects of sufficient scholarship to stand the test of criticism and yet so popular in form and style as to interest thoughtful young people and the average layman.

There is no assault on the system of any other church but a clear, kind and courageous setting forth of those things most fundamental to our Presbyterian system and which should be familiar to all of our people. The author is doubtless correct in the opinion that our people today are not so familiar with these fundamentals as were the Presbyterians of a past period nor as they now would be if the information was available in a brief and attractive form.

This is truly a book for the times, written in a clear and pleasing style. It has a mission in the world and twice blessed will all they be who shall speed it on its way. It should have a place in every Presbyterian family and in some other families also. Several copies might be placed in the library of every Presbyterian Sabbath School to the great advantage of the school. It should have a place on the program of every Auxiliary and be the text-book for study classes in all our churches. It should be read by all intelligent people who want a clear, brief statement of some of the chief things for which the Presbyterian Church stands as a channel of blessings in all lands.

The complaint is sometimes made that our Presbyterian people are lacking in church loyalty. To all such I cordially commend a careful reading of this little book by Dr. Morris. It will prove a wholesome tonic and if the process is often repeated the prayer of the old Scotch elder may at last seem superfluous, "O Laid, gee us a gude opinion of oor selves."

(A Methodist stenographer who copied a portion of the MS. remarked, "You Presbyterians certainly do hate yourselves.")

"The way we are facing has everything to do with our destination."

OUR SPICE BOX

How many young people in the South not in Sunday-school?

Three things needed in business world today. What are they?

Why should not our Church be the one to do what?

"None other need apply."—Other than what apply for what?

What is the best way to relieve religious emotions?

How much is your body worth?

— ——— —What does this really mean?

What did one Business Women's Circle do?

The per capita gift of our denomination last year was $28.51, but this little band gave $43.97. Who are they?

Which book or books are you going to study?

SENIOR HOME MISSION PROGRAM FOR SEPTEMBER, 1922

Prepared by Eleanora Andrews Berry

The Field and the Harvest

1. Hymn—In the Harvest Field.
2. Prayer—For a blessing upon the Evangelistic Work of our Church, that we may reach our goal this year, and that our Church may win more souls than in any past year.
3. Personal Evangelism in the Scriptures, John 4:1-28.
4. The Field.
5. Hymn—The Fight Is On.
6. Facing the Task—What is Our Goal?
7. The Harvest.
8. Reading—The Quiet Harvest.
9. Roll Call—Answer with name of an Evangelist.
10. Prayer for our Evangelists, Assembly, Synodical, Presbyterial, that all may be greatly used in extending the Kingdom.
11. Hymn—Will I Bring Any Sheaves?

NOTES—Hymns are from Life and Service Hymns.

4. See editorial and leaflets from Literature Department, 1522 Hurt Building, Atlanta, Ga.
6. See Report of Assembly Conference and Unfinished Tasks, first and last chapters. Order the latter from Presbyterian Committee of Publication, Box 1176, Richmond, Va., or from Texarkana, Ark.-Tex.
7. Our Progress of the Past Year. See annual report of Home Missions, and Church Statistics, as published in church papers after Assembly, or Assembly's Minutes.

"CALLING THE PLAN OF THE MAKER OUT"

By M. WILMA STUBBS

"Work!
Thank God for the might of it,
The ardor, the urge, the delight of it—
Work that springs from the heart's desire,
Setting the brain and the soul on fire.

Thundering on through dearth and doubt,
Calling the plan of the Maker out.

Thank God for the splendor of work."

Assembly's Home Missionaries

Rev. R. A. Brown, D. D., Atlanta, Ga., Superintendent Colored Evangelization.
Rev. J. W. Tyler, D. D., Winchester, Ky., Superintendent of Mountain Missions.

ALABAMA.

Mobile Presbytery.

Rev. J. W. Marshall, Superintendent of Home Missions, Mobile, Ala.
Rev. Hugh Bradshaw, Lower Peachtree, Ala.
Rev. and Mrs. W. F. Harris, Milton, Fla.
Rev. George F. Johnson (Tenn.), Camden, Ala.
Rev. Brooks Lawrence, Fairhope, Ala.
Rev. and Mrs. Alexander Sifton, Brewton, Ala.
Rev. W. C. Clark, Sheffield, Ala.
Rev. J. M. Barra, Ensley, Ala.
Miss Myrtle Mae Haskins, Ensley, Ala.
Stillman Institute, Tuscaloosa, Ala.—Rev. Paul H. Moore (S. C.); Mrs. Aimee LaBree Moore (Ky.); Mr. W. F. Osburn (Ala.), Mrs. Katie Sadler Osburn (Ala.), Mr. Spencer Johnson (Ala.), Mrs. Emma L. Waterfield (Can.), Matron.

APPALACHIA.

Abingdon Presbytery

Rev. and Mrs. George H. Gilmer (Va.), Superintendent, Draper, Va.
Rev. and Mrs. J. W. Bell, Lodi, Va.
Rev. and Mrs. F. E. Clark, Grundy, Va.
Miss Hibernia M. Friend, Coeburn, Va.
Rev. and Mrs. George West Diehl, Coalwood, W. Va.
Rev. and Mrs. Dan H. Graham, Abingdon, Va.
Rev. and Mrs. Henrie Guthrie, Max Meadows, Va.
Rev. W. B. Knox, Northfork, W. Va.
Rev. and Mrs. F. S. McCorkle, East Radford, Va.
Rev. and Mrs. Jas. M. Smith, Big Stone Gap, Va.
Miss Kate Guthrie, Big Stone Gap, Va.
Rev. and Mrs. Walter G. Somerville, Hillsville, Va.
Rev. and Mrs. Jos. T. Williams, Ocala, Va.
Rev. and Mrs. R. M. Pegram, Hazard, Ky.
Rev. and Mrs. H. J. Scott, Whitesburg, Ky.
Mrs. Cora Syron, Viper, Ky.
Rev. Benj. Csutoros, Norton, Va.
Mr. Amos Csutoros, Norton, Va.
Rev. and Mrs. James Heron, Crandon Bland Co, Va.
Rev. J. W. Mann, Galax, Va.
Mrs. Mary S. Martin, Norton, Va.
Stuart Robinson School, Blackey, Ky.—Rev. and Mrs. E. V. Tadlock, Rev. and Mrs. H. H. Patrick, Miss Mary McCain, Miss Lizzie Russell, Miss Valeria McKinstry, Miss Minnie Bole, Miss Agnes Evans, Miss Mary L. Ervin, Miss Ruth McPherson, Mrs. A. R. Pollard, Miss Emma Bartholomew, Mrs. Nellie D. Smith.
Girls Industrial School, Foster Falls, Va.—Miss Charlotte E. Webb (N. C.) Principal, Miss Rosa M. Walker (N. C.), Miss Elizabeth Wright (Va.)
Bethesda School, Ocala, Va.—Miss Nannie Kline, Principal; Miss Mary Plumer McIlwaine (Va.), Miss Josie Smith (Va.)
Grundy Presbyterian School, Grundy, Va.—Mr. L. H. McCue, Jr., Principal; Mr. J. S. Eson, Miss Millie Clark, Miss Ruth Arant, Miss Gladys Hayter, Miss Beatrice Snyder, Miss Mamie Moody, Mrs. R. C. Tuck.
Denton's Valley School, Alvarado, Va.—Miss Elizabeth McChesney, Miss Margaret Morris.
Lewiscot Presbyterian School, R. D. Big Stone Cap, Va.—Miss Ethel Gilly.
Miss Junia A. Graves, Bedford, Va.

Asheville Presbytery.

Rev. and Mrs. R. P. Smith, Asheville, N. C.
Rev. E. H. Bird (Miss.), Andrews, N. C.
Rev. and Mrs. W. P. Chedester, Asheville, N. C.
Rev. and Mrs. J. S. Davis, Mills River, N. C.
Rev. and Mrs. R. S. Eskridge, Swannanoa, N. C.
Rev. P. N. Gresham (S. C.), West Asheville, N. C.
Rev. and Mrs. James F. Gillespie, Bryson City, N. C.
Rev. and Mrs. W. S. Hutchinson, West Asheville, N. C.
Mr. and Mrs. J. E. Lancaster, Hendersonville, N. C.
Rev. and Mrs. J. Q. Wallace, Franklin, N. C.
Maxwell Farm School, Franklin, N. C.—Mr. and Mrs. George L. Newton.
Miss Minnie Brundidge.
Mountain Orphanage, Balfour, N. C.—Mr. and Mrs. R. D. Bedinger, Miss Eliza Bell, Miss Bessie Dye. Miss Mary Bell.
Maxwell Orphanage, Franklin, N. C.—Miss Janie McEachin, Miss Nettie Overman.

Holston Presbytery.

Rev. and Mrs. J. T. Hutchison, Johnson City, Tenn.
Rev. and Mrs. R. D. Carson, Jefferson City, Tenn.
Rev. and Mrs. H. H. Cassady, Toecane, N. C.
Rev. J. P. Doggett, Bristol, Tenn.
Rev. J. P. Hall, Plumtree, N. C.
Rev. J. A. Harris, Micaville, N. C.
Rev. and Mrs. C. G. McKaraher, Shulls Mills, N. C.
Rev. and Mrs. John Martin, Greenville, Tenn.
Rev. and Mrs. Edgar Tufts, Banner Elk, N. C.
Rev. and Mrs. W. C. Young, Russellville, Tenn.
Rev. and Mrs. D. B. McLaughlin, Newland, N. C.
The Mission Schools of Holston Presbytery—Miss Annie T. Greenlee (Va.), Wing, N. C.; Miss Helen A. Morrow (N. C.), Shulls Mills, N. C.; Miss Osma Newton (Miss.), Buladean, N. C.; Miss Bessie West (Ill.), Buladean, N. C.; Mrs. Marcus Bradshaw (N. C.), Relief, N. C.; Miss Mary Ward (Miss.), Elk Park, N. C.; Miss Caro Mickle (Ala.), Shulls Mills, N. C.; Mrs. M. L. Hill, Mr. John S. Yelton, Mr. and Mrs. J. W. Holcomb, Banner Elk, N. C.; Miss Kate Query, Miss Agnes Query, Miss Mary Cooke, Moraine, Tenn.; Miss Frances Marston, Del Rio, Tenn.; Miss Elsie Robinson, Del Rio, Tenn.; Miss Mary Andrews, Hartford, Ten.; Rev. J. Allen Messer, Miss Adele L. Moore, Miss Anna L. Brown, Mt. Sterling, N. C.

Knoxville Presbytery.

Rev. J. C. Davis (Wales), Corbin, Ky.
Rev. and Mrs. B. M. Larson, Etowah, Tenn.
Rev. W. C. McCluer, Poor Fork, Ky.
Rev. and Mrs. Carl L. Sentelle, Farner, Tenn.
Rev. S. M. Wolfe (N. C.), Epperson, Tenn.
Rev. J. L. Yandell, Athens, Tenn.
Rev. G. H. Turpin, Madisonville, Tenn.
The Lynn Bachman High School, Farner, Tenn.—Mr. J. W. Henderson, Mrs. Henderson, Miss Loula McCarley, Miss Lucille Lyle, Miss Pina Hill, Miss Mary H. Brown, Miss Myrtle Robinson, Jalapa, Tenn.

ARKANSAS.

Arkansas Presbytery.

Rev. John H. Davies, Cabot, Ark.
Rev. C. A. Harper, Searcy, Ark.
Rev. J. J. McInnis, Des Arc, Ark.
Rev. and Mrs. D. A. McNeill, Little Rock, Ark.
Rev. C. A. Raymond, Newport, Ark.
Rev. Thos. H. Watkins, Paragould, Ark.

Ouachita Presbytery.

Rev. and Mrs. John T. Barr, Womble, Ark.
Rev. and Mrs. C. S. Ferguson, Womble, Ark.
Rev. and Mrs. J. A. Stanley, Strong, Ark.

Pine Bluff Presbytery.

Rev. and Mrs. J. H. Morrison, Mt. Holy, Ark.
Rev. David Shepperson, Eudora, Ark.
Rev. N. Smylie, Banks, Ark.
Rev. J. L. Stitt, Princeton, Ark.

Washburn Presbytery.

Rev. F. A. Bradshaw, R. D. 2, Bentonville, Ark.
Rev. and Mrs. G. C. Bidwell, Prairie Grove, Ark.
Rev. J. H. Freeland (Tex.), Ft. Smith, Ark.
Rev. and Mrs. H. L. Paisley (Ark.), Fayetteville, Ark.
Presbyterian High School, Womble, Ark.—Mr. and Mrs. G. G. Murphy, Miss Mary Belle McKenzie (Principal Graded School), Miss Gretta Cunningbam, Miss Helen Bunce, Miss Julia Alford.
Mountaincrest Presbyterian School, Mountaincrest, Ark.—Rev. and Mrs. J. E. Jeter, Miss Susan Bunce, Mrs. J. Ogelsby, Mr. J. Rickette, Mrs. H. L. King.

FLORIDA.

Florida Presbytery.

Rev. and Mrs. Chas. W. Anderson, De Funiak Springs, Fla.
Rev. and Mrs. Wm. S. Grays, Gretna, Fla.
Rev. and Mrs. Ira Miller, St. Andrews, Fla.
Rev. and Mrs. J. W. Rosborough, Crestview, Fla.
Rev. and Mrs. M. C. Taylor, Argyle, Fla.
Rev. J. P. Word, Panama City, Fla.

Suwanee Presbytery.

Rev. and Mrs. A. P. Gregory, Superintendent of Home Mission Work, Lake City, Fla.
Rev. and Mrs. Lloyd Anderson, Fort White, Fla.
Rev. and Mrs. H. R. Overcash, Lake City, Fla.
Rev. E. F. Montgomery, Jacksonville, Fla.
Rev. and Mrs. J. A. Montgomery, Jasper, Fla.
Rev. and Mrs. A. R. Shaw, Live Oak, Fla.
Rev. and Mrs. C. E. Sullivan, Atlantic Beach, Fla.
Rev. and Mrs. J. M. Waggett, South Jacksonville, Fla.
Candidate J. F. Merrin, Gainesville, Fla.

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